

Vault
M243.9
H359s
1856

THE
SPIRITUAL
WIFE SYSTEM

PROVEN FALSE;

—AND THE—

True order of Church Discipline.



ILLUSTRATED BY GRANVILLE HEDRICK.

BLOOMINGTON, ILLINOIS :
W. E. FOOTE'S POWER PRESS PRINTING HOUSE.

1856.

UPB

PREFACE.

IN presenting this little volume before the Church of Jesus Christ of Latter-Day Saints, it is hoped that due allowance will be made; for in treating upon a subject so disgusting to every feeling of virtue, and so palpably absurd as the doctrine of polygamy, which is taught and practiced by Brigham Young and his party, would seem to every chaste and reflecting mind to need no comment in proof of its falsity. But the wretched perversions of good and holy principles, feigned by the misapplication of sacred Scripture, so as to decoy the minds of many to credit their sophistry; and seeing the calamitous train of evils that so base an apostacy has brought upon this people, and feeling for the welfare of this Church, and knowing that such a system of whoredoms is wholly unauthorised in the doctrine given for a foundation of faith and practice in this Church, and is a downright perversion of her laws and an imposition upon the members: Therefore, seeing the great necessity of a defence being made in support of the true principles as given to this Church in the beginning; and also the frequent solicitations to the same by my brethren, which has induced me to present an exposition of their abominable doctrines of whoredoms, as found

in their own standard publications of that apostate division, of which Brigham Young holds the Presidency; and those references and quotations that I have given in this work is but a small portion of apostate doctrines that is found in their own standard works. But let the candid reader compare their doctrine with the standard of truth and he need not be at a loss to perceive that it is positively and certainly false. The Book of Mormon referred to in this work is of the third edition—(Nauvoo, Illinois)—and also the Book of Doctrine and Covenants of the second European edition—Liverpool.

The remarks that are presented on the subject of priesthood and church organization is not pretended to be full and complete in containing all that might be profitably introduced on this all and infinitely important subject; but is briefly presented in as plain and simple manner as is practicable with its author, endeavoring to observe that style of simplicity that would be plain and easy to the understanding of all who may read; and that a sufficiency is given to guard off all imposition and to establish every mind in regard to the true order of the Presidency.

I will here present a mirror for Brigham Young to behold himself in, and all his doings; and also of all his followers, as found in the Book of Mormon, p. 174—Book of Mosiah, 7th chap.

“And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons: therefore Noah began to reign in his stead; and he did not walk in the ways of his father. For

behold he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And did cause his people to commit sin, and do that which was abominable in the sight of the Lord. Yea, and they did commit whoredoms and all manner of wickedness. And he laid a tax of one fifth part on all they possessed; a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass and their iron; and a fifth part of their fatlings; and also, a fifth part of all their grain. And all this did he take to support himself and his wives, and his concubines; thus he had changed the affairs of the kingdom. For he put down all the priests that had been consecrated by his father, and consecrated new ones in their stead, such as were lifted up in the pride of their hearts. Yea, and thus they were supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes which king Noah had put upon his people; thus did the people labor exceedingly, to support iniquity. Yea, and they also became idolatrous, because they were deceived by the vain and flattering words of the king and priests — for they did speak flattering things unto them.”

THE BIBLE BOOK OF MORMON AND BOOK OF DOCTRINE AND COVENANTS WERE GIVEN FOR THE FOUNDATION AND STANDARD OF FAITH AND DOCTRINE FOR THE CHURCH OF JESUS CHRIST.

That the whole church, consisting of her several quorums, acknowledged the book of covenants to be true, and adopted it by a unanimous vote.—*Book of Covenants, page 255, 1st edition.*

GENERAL ASSEMBLY.

At a General Assembly of the Church of the Latter Day Saints, according to previous notice, held on the 17th of August, 1835, to take into consideration the labors of a certain Committee which had been appointed by a General Assembly of September 24, 1834, as follows :

“The Assembly being duly organized, and after transacting certain business of the church, proceeded to appoint a committee to arrange the items of doctrine of Jesus Christ, for the government of his church of the Latter Day Saints, which church was organized and commenced its rise on the 6th day of April, 1830. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to said church up to this date, or shall be until such arrangement is made.

“Elder Samuel H. Smith, for the Assembly, moved that presiding elders, Joseph Smith, jr., Oliver Cowdery, Sydney Rigdon and Frederick G. Williams compose said committee. The nomination was seconded by elder Hyrum Smith whereupon it received the unanimous vote of the Assembly. OLIVER COWDERY, } Cl'ks.”
(Signed) ORSON HYDE.

Wherefore Presidents O. Cowdery and S. Rigdon, proceeded and organized the high council of the church at Kirtland, and Presidents W. W. Phelps and J. Whitmer proceeded and organized the high council of the church in Missouri. Bishop Newel K. Whitney proceeded and organized his counsellors of the church in Kirtland, and acting Bishop John Corrill, organized the counsellors of the church in Missouri; and also Presidents Leonard Rich, Levi W. Hancock, Sylvester Smith and Lyman Sherman, organized the council of the seventy; and also, Elder John Gould, acting President, organized the traveling Elders; and also, Ira Ames, acting President, organized the Priests; and also, Erastus Babbit, acting President, organized the Teachers: and also, William Burgess, acting President, organized the Deacons; and also, Thomas Gates, assisted by John Young, William Cowdery, Andrew H. Aldrich, Job S. Lewis and Oliver Higley, as Presidents of the day, organized the whole Assembly.—Elder Levi W. Hancock appointed chorister; a hymn was then sung and the services of the day opened by the prayer of President O. Cowdery, and the solemnities of eternity rested upon the audience. Another hymn was sung; after transacting some business for the church the audience adjourned for one hour.

AFTERNOON.—After a hymn was sung, President Cowdery arose and introduced the “Book of Doctrine and Covenants of the Church of the Latter Day Saints,” in behalf of the committee: he was followed by President Rigdon, who ex-

plained the manner by which they intended to obtain the voice of the assembly for or against said book; the other two committee, named above, were absent. According to said arrangement W. W. Phelps bore record that the book presented to the Assembly, was true.— President John Whitmer, also arose, and testified that it was true. Elder John Smith, taking the lead of the high council in Kirtland, bore record that the revelations in said book were true, and that the lectures were judiciously arranged and compiled and were profitable for doctrine; whereupon the high council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote. Elder Levi Jackman, taking the lead of the high council of the church in Missouri, bore testimony that the revelations of said book were true, and the said high council in Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote.

President W. W. Phelps then read the written testimony of the Twelve, as follows: “The testimony of the witnesses to the book of the Lord’s commandments, which he gave to his church through Joseph Smith, jr., who was appointed by the voice of the church for this purpose; we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were

given by inspiration of God, and are profitable for all men, and verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby." Elder Leonard Rich bore record of the truth of the book and the council of the Seventy accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Bishop N. K. Whitney bore record of the truth of the book, and with his counsellors, accepted and acknowledged it as the doctrine and covenants of their faith by a unanimous vote.

Acting Bishop, John Corrill, bore record of the truth of the book, and with his counsellors, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Acting President, John Gould, gave his testimony in favor of the book, and with the traveling Elders, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Ira Ames, acting President of the Priests, gave his testimony in favor of the book, and with the Priests, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Erastus Babbitt, acting President of the

Teachers, gave his testimony in favor of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Wm. Burgess, acting President of the Deacons, bore record of the truth of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

The venerable President, Thomas Gates, then bore record of the truth of the book, and with his five silver-headed assistants, and the whole congregation, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. The several authorities, and the general assembly, by a unanimous vote, accepted of the labors of the committee.

President W. W. Phelps then read an article on Marriage, which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.

President O. Cowdery then read an article on "governments and laws in general," which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.

A hymn was then sung. President S. Rigdon returned thanks, after which the assembly was blessed by the Presidency, with uplifted hands, and dismissed.

THOMAS BURDICK,	} Clerks.
WARREN PARRISH,	
SYLVESTER SMITH,	

A REVELATION

Pretended to be given to Joseph Smith, dated at Nauvoo, July 12th, 1843.

“Verily thus saith the Lord unto his servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I the Lord justified my servants Abraham, Isaac and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: Behold and lo! I am the Lord thy God, and will answer thee as touching this matter: Therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same. For behold! I revealed unto you a new and everlasting covenant, and if ye abide not that covenant then are ye damned. For no one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world; and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof must and shall abide the law, or he shall be damned, saith the Lord God.”

“2d. P. And verily I say unto you that the

conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, associations, or expectations; that are not made and entered into, and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days; and there is never but one on the earth at a time, on whom this power and the keys of this priesthood are conferred) are of no efficiency, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead."

3d P. Behold! mine house is a house of order, saith the Lord God, and not a house of confusion; will I accept of an offering, saith the Lord that is not made in my name? or will I receive at your hands that which I have not appointed; and will I appoint unto you saith the Lord, except it be by law, even as I and my Father ordained unto you before the world was! I am the Lord thy God, and give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord, and every thing that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name whatsoever they may be, that are not by me, or by my word, saith

the Lord, shall be thrown down, and shall not remain after men are dead ; neither in, nor after the resurrection, saith the Lord your God, for whatsoever things remaineth, are by me, and whatsoever things are not by me, shall be shaken and destroyed.

4th P. Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word, and he covenant with her, so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world ; therefore, they are not bound by any law when they are out of the world ; therefore, when they are out of the world, they neither marry, nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more and an exceeding and an eternal weight of Glory ; for these angels did not abide my law, therefore, they cannot be enlarged, but remain separately, and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not gods, but are angels of God forever and ever.

5th P. And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity ; if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by

my word; when they are out of the world, it cannot be received there, because the angels and Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

6th. P. And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood, and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths. Then shall it be written in the Lamb's Book of Life, that he shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder, whereby to shed innocent blood, it shall be done unto them in all things, whatsoever my servant hath put upon them in time and through all eternity; and shall be full of force when they are out of the world, and they shall pass by the angels and the Gods, which are set there to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever.

7th P. Then shall they be Gods because they have no end; therefore, shall they be from everlasting to everlasting, because they continue;

Then shall they be above all, because all things are subject unto them; then shall they be gods, because they have all power, and the angels are subject unto them.

8th P. Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory; for straight is the gate and narrow the way that leadeth unto exaltation, and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me; but if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that where I am ye shall be also.

9th P. This is eternal lives to know the only wise and true God, and Jesus Christ whom he hath sent. I am He, receive ye, therefore my law. Broad is the gate and wide the way that leadeth to the death, and many there are that go in thereat, because they receive me not, neither do they abide in my law.

10th P. Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment; and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

11th P. The blasphemy against the Holy

Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder, wherein ye shed innocent blood ; and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God, and he that abideth not this law can in no wise enter into my glory, but shall be damned saith the Lord.

12th P. I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my father before the world was. Abraham received all things; whatsoever he received by revelation and commandment, by my word, saith the Lord, and has entered into his exaltation, and sitteth upon his throne.

13th P. Abraham received promises concerning his seed, and of the fruit of his loins—from whose loins ye are, viz : My servant Joseph—which were to continue so long as they were in the world ; and as touching Abraham and his seed, out of the world, they should continue ; both in the world and out of the world should they continue as innumerable as the stars ; or, if ye were to count the sand upon the sea shore, ye could not number them.

14th P. This promise is yours, also, because ye are of Abraham, and by this law are the continuation of the works of my Father, wherein he glorifieth himself.

15th P. Go ye therefore, and do the works of Abraham—enter ye into my law, and ye shall be saved. But if ye enter not into my law ye

cannot receive the promises of my father which he made unto Abraham.

11th P. God commanded, Abraham, and Sarah gave Hagar to Abraham to wife; and why did she do it? Because this was the law, and from Hagar sprang many people; this, therefore, was fulfilling among other things the promises.

17th P. Was Abraham therefore, under condemnation. Verily I say unto you, nay; for, I the Lord commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written thou shall not kill. Abraham, however, did not refuse, and it was accounted him for righteousness.

18th P. Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac, also, and Jacob did none other things than that which they were commanded, and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are gods.

19th P. David also received many wives and concubines, as also Solomon and Moses, my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin; save in those things in which they received not of me.

20th P. David's wives and concubines were given unto him, of me, by the hand of Nathan,

my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and therefore, he has fallen from his exaltation, and received his portions, and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

21. P. I am the Lord thy God, and I gave unto thee my servant Joseph, an appointment, and restore all things; ask what ye will and it shall be given unto you, according to my word; and as ye have asked concerning adultery—verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the Holy anointing, she hath committed adultery and shall be destroyed.

22d P. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and has committed adultery, and if she has not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power by the power of my holy priesthood, to take her and give her unto him that has not committed adultery, but has been faithful; for he shall be made ruler over many; for I have conferred upon you the keys and power of the priesthood; wherein I restore all things, and make known unto you all things in due time.

23d P. And verily, verily I say unto you, that whatsoever you seal on earth, shall be sealed in Heaven: and whatsoever you bind on earth in my name and by my word, saith the Lord, it shall be eternally in the heavens; and whatsoever sins you retain on earth, shall be retained in heaven.

24th P. And again, verily I say, whomsoever you bless, I will bless, and whomsoever you curse, I will curse, saith the Lord, for I, the Lord, am thy God.

25th P. And Again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings, and not cursings, and with my power saith the Lord, and shall be without condemnation on earth, and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily, I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham, your father.

26th P. Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

27th P. Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which

I commanded you to offer unto her, for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand by covenant and sacrifice: and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me, and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God: for I am the Lord thy God, and ye shall obey my voice: and I give unto you my servant, Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

28th P. And I command my handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to no one else. But if she will not abide this commandment, she shall be destroyed, saith the Lord, for I am the Lord thy God, and will destroy her, if she abide not in my law; but if she will not abide this command, then shall my servant Joseph do all things for her, even as he hath said, and I will bless him and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives, in the eternal worlds.

29th P. And again, verily I say, let my handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses wherein she hath trespassed against me; and I, the Lord thy God, will bless her, and

multiply her, and make her heart to rejoice.

30th P. And again I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him, for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant, and behold! and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

31st P. Now as touching the law of the priesthood, there are many things pertaining thereunto. Verily, if a man be called of my father, as was Aaron by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph, for I will justify him, for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

32d P. And again, as pertaining to the law of the priesthood—if any man espouse a virgin and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified—he cannot commit adultery, for they are given unto him—for he cannot commit adultery with that that belongeth unto him, and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him—therefore, he is justified.

33d P. But if one or either of the ten virgins after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed, for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my father continued, that he may be glorified.

34th P. And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.

35d P. Therefore it shall be lawful in me if she receive not this law, for him to receive all things, whatsoever I the Lord his God will give unto him, because she did not believe and administer unto him, according to my word; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife—and now as pertaining to this law—verily, verily, I say unto you, I will reveal more unto you hereafter; therefore, let this suffice for the present: Behold, I am Alpha and Omega. Amen.

The foregoing pretended revelation is taken verbatim from the *Deseret News*—Extra. Pages 26 to 28, Great Salt Lake City, U. T., dated Sept. 14, 1852, and is also given in the *Seer*, on pages 7 to 11, published by Orson Pratt, at Washington City, District Columbia, dated Dec. 21, 1852. Each of the above named publications was edited under the full sanction of the heads of the church, in Utah Territory. I make mention of these publications for the benefit of those who have not yet seen their writings on the subject of polygamy, or the Spiritual wife system, that many of the brethren in this part of the country could not credit such calumniating reports, at first wishing something better to befall their persecuted brethren, but alas it is true that they do both teach and practice the doctrine of polygamy in the most wicked and degrading manner at the Salt Lake Valley; and they are now publishing their nefarious doctrines in the most impudent manner, to all the civilized world, and their abominable traffic in such polluted doctrines is destined to bring down the vengeance of the just God of heaven upon the heads of all those who hold fellowship with such apostate doctrines, and it is high time that the pure in heart take some special measures for their deliverance from the awful crash of destructions which is hanging over the heads of the apostates of the church of Jesus Christ, and speedily step forward upon the rock of their deliverance and plan of salvation, which is the Book of Mormon, Bible, and Book of covenants, which the Saints must come to, and not only

say, but do. See Book of covenants, second edition. Sec. 43, P. 1st; also, Sec. 55, P. 3, Sec. 86, P. 4, Sec. 4, P. 8, Sec. 13, P. 5. Here, then, in these three Books is the word of the Lord left on record for our instruction, and if we receive and obey it, we have the promise that God will accept of all who obey him, and make a way for the deliverance of his people, that a deliverance of the humble followers of Jesus Christ was taught in the beginning by Joseph Smith, that the church would put on her beautiful garments of righteousness and be established in peace, both temporaly and spirituallly, if they would keep the commandments of God; if not, they should suffer the chastisements that God in his wisdom would see proper to inflict upon them. Now, then, that Zion or the church is not delivered and established in peace, neither clothed upon in righteousness; but is in disgrace by her own members, and in bondage of one another, and of the world; and divided, that is, the church, since the death of Joseph, has been rent into many divisions under different heads, or parties, being led by the cunning devices of men such as Strang, Brewster, Bishop, Banemy, Wm. Smith, and Brigham Young; in all six prominent parties, besides some other minor ones not necessary to name, thus has the church, strangely diversified and distractedly wandered since the days of Joseph; Brethren, you all remember that the Book of Doctrine and covenants says that Joseph was called to lay the foundation of a great work. Is this the work, that great work that Joseph was called to lay

the foundation of so many false doctrines; did Joseph lay the foundation for any of them?— Joseph laid but the one foundation; now as there cannot be six or more different doctrines, all in or on the same foundation, and all built up differently, or in different ways and be just right. Joseph Smith was called to lay the foundation of a great work. How did he accomplish it? He translated the Book of Mormon, by the gift and power of God. In it comes forth the gospel to a nation of people once on this continent described to be the descendants of Joseph of Egypt. This Book then contains the Gospel of Jesus Christ to the Gentiles, according to Joseph's own translation; Joseph was called and inspired to translate that Book, (not wives) he completed that work; he then received revelations and commandments from heaven, together with the priesthood (which is authority,) to organize the identical church of Jesus Christ upon the principles contained in the Book of Mormon and Bible, and the church Articles as given in the Book of covenants. Did Joseph Smith Jr., positively and certainly organize the church of Jesus Christ, on this foundation by a special call from heaven, to lay the foundation of a great work? Was the Book of Mormon, and Bible, and Book of covenants to be the rock and pillar of their faith, for the foundation of the church which was organized, on the 6th day of April, 1830, and was these three inspired Books to be a standard for the people of God? Yes, this position is true, and cannot be controverted by any man or set of men. Then Joseph organized the church on

that rock or plan of salvation, as contained in those three inspired books. This was the identical great work that Joseph was called to do. Do you, brethren, believe this? If you do, can you say that any of the parties, as they now stand, are built upon that foundation that the Apostles and prophets have laid, as is contained in those three inspired books? Remember, it is the things written in those books, it is the doctrine contained in those inspired books, written by the inspired prophets, and Apostles of the Son of God, that this church of Jesus Christ was founded, and organized upon by Joseph Smith. Oliver Cowdery, and Joseph Smith, jr., were the first Elders of this church; they preached and administered to others those identical doctrines in that perfect sameness who became members, and also some Elders of this identical church of Jesus Christ, whose principles of doctrine, of laws, of church rules, and regulations, of Gospel precepts, of faith, of hope, of charity, of piety, virtue, meekness, patience, temperance, chastity, courage, godliness, and of all things that is needful for the man of God, that he may be thoroughly furnished with every good word and work in Christ Jesus, is the doctrine contained in these three books. The order of the doctrine of the priesthood to Joseph, and from Joseph to the church, and that too, for the last time, and the ordaining of high priests, Elders, teachers, deacons &c., have been done and performed by that man of God, who was called to lay the foundation of that great work. In the Book of covenants we have the order of the priesthood, the

records of Joseph's labors, and many revelations, blessed be God. In these three inspired Books, we have heaven's plan, God's will to fallen man. Here, then, we are ready to show what Joseph has done, how he done it, what Isaiah has done, what Moses has done, what the Apostles of the Lamb of God have said, and done for the believing children of God. Blessed be the only wise and true God and Father of all, who has again laid the foundation anew, for the pure in heart, that since the apostacy through papal Rome, and also sectarian darkness, God in his infinite goodness, has again laid the foundation of his church a new, and prepared all things needful; let then the apostacy spread when it may and cover whom it will, God will yet roll on this work, by the hands of faithful Elders of this church, and they will prune the Lord's vineyard according to his holy word, as written in those inspired volumes.

But, says you, gentle reader, how will it be accomplished; since the apostacy has as yet been on the increase ever since Joseph's death, and as some seem to think even before? Let the apostacy have commenced when it may and where it may, and be patronized by whomsoever; it matters not as to the certainty of the sure success of God's plan. God has said that it shall prevail, and his word is sure and cannot fail. Now, as I am writting to members of the church and not to the unbelieving I shall appeal first to those, who have once obeyed the Gospel according to the new and everlasting covenant, and have been confirmed by the testimony of

Jesus Christ borne in their own souls, and were made partakers of that holy comforter whereby they were made known to the truth of the doctrine of this church of Christ Jesus, as established in these last days. I am not pretending to argue the question with the unbeliever; for if so, I should bring different proofs on the subject; from those in this case now before us, and if God will grant me health, strength and wisdom, I will try to unfold a few things that perhaps to some have rather seemed a mystery; have patience with me, then, and make due allowances for one so unskilled.

Then, bretheren, we have said something about the foundation of that great work and who was called to lay the foundation thereof; what it is, and where it is; the principles of doctrine written by inspired Apostles and Prophets contained in those three named books, together with the Priesthood (or God's authority) as restored from God through Joseph, to the ordaining of high priests, elders, teachers, deacons, &c., God's ordained ministers by the Holy Ghost, clothed with authority to teach and act upon the principles of doctrine contained in those inspired volumes, forms and completes the great work that Joseph was called to lay the foundation thereof. Hence, we have a foundation for our faith in Christ, the only begotten Son of God, the Savior of all who believe and obey his commandments, who has called in these last days many sons and daughters to his marvelous light; but some have departed from the precious faith, and have ran

greedily after the things of the world, and of Satan, and that divisions have arisen to the number of several different parties; each teaching and acting contrary to the revealed will of God.—False prophets have appeared and disquieted the peace of many, and divided the flock, and ruined many individuals, and even whole families. Hence, because of transgressors, the holy way is evil spoken of, and many have turned back. “And some of them of understanding, shall fall, to try them.”—Daniel 11, 35. Consequently we find that many great and destructive evils have unfortunately entered into the church, under different heads, and practiced by every party. Notwithstanding it is hoped that there are many individuals among them all, or among all parties of them, that are doing as near right as they understand, and will be rewarded according to their works.

Now, as it has fallen to my lot to take up my pen and vindicate the cause of truth as it is in the church of Jesus Christ, as established in these last days by that man of God, Joseph Smith, who was called and inspired to lay the foundation anew of the only identical church of Jesus Christ—(since all others have apostatized in omitting some of the doctrines and commandments of God, and substituting the commandments and precepts of men for doctrine, thereby apostatizing themselves from the true faith of the lamb of God;) and that the church of Jesus Christ being established again anew, upon the foundation of the apostles and prophets, of the Son of God, on the 6th day of April,

A. D., 1830, embracing the doctrine contained in the Bible Book of Mormon, and Book of Doctrine and Covenants for their faith and practice. These three above named inspired volumes was received by the whole church of Christ, as established anew again by Joseph Smith, to be the rock, and pillar, and groundwork of their faith and doctrine in Christ Jesus, in the first days and years of this the identical church of Jesus Christ; hence we have the foundation of this church before us, of which I profess to be a member. Now, brethern every where in the world, wheresoever you may be, allow me to appeal to you, and your own consciences, in all candor, honesty and fairness, before God, whom you have professed to serve, love and obey, and by whom you will be judged, according to his written word, is it not an apostacy to depart from the principles of the doctrine that is contained in the Bible, Book of Mormon and Book of Doctrine and Covenant, given in the foundation of this church, for her faith, rule and practice? I ask you, is it not an apostacy to depart from those sacred things, given from heaven, by the God of heaven, for our salvation? What say ye? O! reader, reflect and think before it is too late, and see whether you are certainly right. Now, brethren, you have for a long time preached to the various protestant churches, concerning their apostacy, showing that they had apostatized from the primitive order of the gospel; showing that there was none of them legally the true and identical church of Jesus Christ. How

did you do this? You showed them that they were not built upon the principles of the gospel as taught by the Apostles, and our Lord and Savior Jesus Christ—as contained in the Bible, the New Testament part in particular: that they did not teach and practice according to that sacred book, which was all they had—which contains the writings of the Apostles, and the sayings of our Savior Jesus Christ. This sacred volume then was the standard to try the different faiths, creeds and disciplines by; then, according to the things written in that sacred book, the holy Bible, you put the whole test—saying, (to the law and to the testimony, if they speak not according to this word, it is because there is no light in them—Isaiah 8, 20.) this, brethern, was often your text, are you now as ready and as willing as ever to quote the same? That sacred book, the Bible, then was the substance of your text; and the law and testimony to which you wished to bring your disputant to be tried by. Now, suppose they, your sectarian friends, had succeeded in proving their doctrine to be precisely according to the Bible, would they not have been right? Most assuredly they would. And how would you have proven them wrong, unless by the Bible, as you made that the test book? But they did not prove their doctrine to be all precisely according to the Bible; therefore, you proceeded and proved that their doctrine was not all precisely according to the Bible, and that they were not wholly founded upon the Bible. “Look that thou make them after their pattern, which was showed thee in

the Mount"—Exodus 25, 40. Again: "See, saith he, that thou make all things according to the pattern shown to thee in the Mount"—Heb. 8, 5. If they speak not according to the word of the Lord God, it is because there is no light in them. Therefore, inasmuch as they could not prove that they were precisely founded and built upon the doctrine of the apostles and prophets, you declared they were in a state of apostasy, and proceeded to prove it. How did you do it? Well, I will tell you, friends, how you done it, or could have done it easily. You proceeded to prove that they omitted some of the commandments of God, given for their salvation, which was essential. You showed that some of the ordinances, they did not perform aright, according to the gospel pattern. You also proved by showing that they had substituted the opinions and commandments of men for doctrines; and, in many respects, not having done as well as they knew how; therefore, you showed that they were not built upon the principles of the gospel of Jesus Christ and the Apostles, according to the holy scriptures, which was given for the foundation of the saints of God; therefore, you proved that they were not built upon the foundation of the Apostles and prophets; consequently, they were plainly shown to be in a state of apostasy, because they had departed from the right way. Now, brethren, this is the way you used to treat the sectarian world, whenever you found a departure from a scriptural order of things. You cried out *apostasy, man of sin*—fallen people—all in the dark,

&c. Now, brethren, let us turn the scale, and examine the other side. It is right that a people should be examined as to their faith and practice; and also, that they should examine themselves; even if it should turn out, that some of you, brethren, have departed, also from the faith, and the practice of your profession, as you first were taught and received. You first received the Book of Mormon, and Bible, and Book of Covenants to practice, and build upon the sacred things written in those inspired books. This was your faith at the first. Have you departed from that sacred order of things, which was laid for the foundation of your faith in Christ Jesus? I ask, have you departed from it? You once contended, that if any man failed to teach, who was called to teach, and practice upon the things given by the inspired Apostles and prophets, as given, or contained, in those sacred volumes, that he was in a state of apostacy. I ask you then, brethren, in all fairness, have not some of you departed from the faith and practice of those sacred things, written by the holy prophets and Apostles? Oh, no, says some of you, certainly not. Are not some of you teaching and practicing polygamy, or a pretended spiritual wife system, and also that you are teaching a doctrine blended with the spiritual wife system, that men become Gods, and finally identified with the Diety, and hence are made Gods? And, also, that you pervert many passages of scripture, in trying to prove your pretended spiritual wife system, that are plain to the contrary, together with many unfair

and unreasonable things? Is not all this contrary to the doctrine given in the new and everlasting covenant, for the foundation of this church? It certainly is a departure from the true order of heaven's plan; and, as you still persist in those wicked things, I must contend that you are in a state of apostacy, upon the same principles that you once contended that your protestant friends were—only that you have departed farther from the truth than any of them ever did. I hope you will allow the brethren in this part of the country to think for themselves; and that they are right, while they are built upon the foundation, which this church was first established; and also to think you are wrong in departing from the faith; and have fallen into an awful state of apostacy. Nevertheless, I hope that there are many innocent brethren, that are free from such contaminating influences, even in the valley of Utah. But inasmuch as there are many of the brethren, who are opposed to any part of such unscriptural doctrines, and are determined to contend for the faith once delivered to the saints, and to keep the commandments of our Lord and Savior Jesus Christ, notwithstanding the first authorities of this church have apostatized, and gone after the things of the world, and become carnal minded—notwithstanding all these difficulties and obstacles which present themselves to our view, we believe the church, the pure in heart and design, will all be set aright, and be established on the primitive order, as it was founded in its purity, in the early days of Joseph

Smith, Jr. We believe it, because God's word is on record to that effect, in all those three inspired volumes. And, further, it will be done by the faithful Elders and members of this church, by faithfully rising up, and unitedly opposing the abominable doctrines of the polygamists, and unite their efforts to serve God, in pleading for the truth, and opposing error. Brethren, you who are scattered and disgraced, fear not; don't be discouraged; I say it can and will be done. Be faithful, and you shall see it; and before I close this little work, if God will grant me health, strength, and wisdom, and guide my pen, I will show you how, and in what manner it will be done. But my first task will be to show, by the helping hand of God, that polygamy, or the spiritual wife system of Brigham Young, is positively and absolutely false; and that all their pretensions to divine authority for such things, is all a perfect humbug. This I will attempt to prove. In doing so, it will show that the advocates of all such doctrines are in a state of apostacy—which will show that the greater portion of our authorities in the church are in a state of transgression, and at that period of examination or explanation, many will be at a loss to know where to find pure authority to lead on the church, according to the order of the priesthood, as the authority was first given to the church; and whether that the church shall be set in order again, with all its officers, clothed with all the authority, and power that she ever had, and shall roll forward in triumph, might and power.

All this will be given in its order, in proof positive from the sacred oracles, as given to the church through Joseph Smith, constituting the doctrine of the new and everlasting covenant. But, as I said before, I shall try to show, first, that the spiritual wife system is utterly false. Now, that I am about to commence a dispute with those who once were better enlightened than to hold to any such unscriptural doctrines—who once filled courts and chapels with discussion—whose oratory and pens were once renowned when on the side of truth.

Truth forever bears her advocates to honor and to fame,
While falsehood leads them down to misery and to everlasting shame.

But alas! how suddenly they change. So long as any of the apostate brethren were the advocates of chastity and virtue, they were welcomed in respectable society as men of piety, but those days are past, and fled far away from them. Where, in all the civilized world—in Great Britain, or the United States, (their once boasted places of success,) is there a family that would receive any of their ministers into their house in a welcome manner? Is there a father or mother who pretends to decency, that would admit any of them into society with their daughters, or even their sons? I believe and hope there is none. *What! Polygamy?* It is a soul sickening doctrine to any man who wishes to keep the commandments of God, and revere the wholesome laws of the land—who respects himself, his family, his neighbors; that man or woman who is purely chaste in Christ Jesus,

will abhor such a doctrine, with all their soul, and keep as distant from it as they would from death. Some friend may see and read these remarks of mine who is an unbeliever in any of the religion which Joseph Smith had anything to do with, and thereby be ready to draw improper inferences as to my candor or consistency in being so much opposed to polygamy, and all the abominable consequences attending it. He may wonder, perhaps, how I can be a member of any such church, if I really believe what I say, &c. Well, friend, let me tell you, in as brief a manner as I can, that the doctrine of Brigham Young's spiritual wife system is no part, in the least possible degree, of the doctrine that the church was founded upon; neither could lead to it by fairly construing the doctrines of any part of their established faith; but is only attained to by a downright perversion of good and holy principles: and, reader, if you will follow me through, you will then learn the difference between their corrupted and perverted system, and that which I hold to as given in the beginning for the faith and practice of the church, and also as a foundation of the same. But you may tire of reading, and still censure me unjustly, by saying, if the foundation was from God, pure and holy, how is it possible for man so soon to pervert those sacred things? If you cannot have patience to follow me through and hear it all out, I will then just answer your question in the Yankee way—that is, by asking you one. The church of Jesus Christ, in the days of the Apostles,

was from God, pure and holy. Now, the apostle John wrote to the seven churches of Asia by revelation, and condemns two-thirds of them for then being in a state of apostacy, and although the word of the Lord was to them, by one of the chief apostles, to repent—and history informs us that they did not repent but continued in a state of apostacy, until they slid along down into Romanism—as you can read no farther, answer, and tell how came it so? Now, as I have taken upon myself to show that the spiritual wife system is utterly false, it is an unpleasant task, for I shall have to handle many dirty and delicate things. It often happens, that in order to get at precious gems and metals, we have to clear away a great deal of trash; and so, bretheren, you who wish to do right in order that the truth may the better shine—let us first expose the error, and then drive it forever far away, and thus make room for truth and light, and build up on the foundation as laid by divine revelation, which is God's holy plan, as contained in the Bible, Book of Mormon, and Book of Doctrine, and Covenants.—This is the only sure foundation. Blessed be God, brethren, upon this we can build and stand. These three Books, then, were given for a standard for the people of God, and by this standard shall the spiritual wife system be tried. I will now show, first, that the Bible, Book of Mormon, and Book of Doctrine, and Covenants, were given for a standard and rule of faith and practice for the children of God, in the new and everlasting covenant, and that

it is sufficient to build up all the obedient children of God, in order to be saved in the kingdom of our Lord and Savior. I shall now quote the proof from the Book of Doctrine, and Covenants, &c., second European edition, Sec. 43, and P. 1st, reads thus, verbatim: "Now, behold, because of the thing which you, my servant, Oliver Cowdery, have desired to know of me, I give unto you these words: Behold, I have manifested unto you by my spirit, in many instances, that *the things which you have written are true*; wherefore, you know that they are true; and if you know that they are true, behold, I give unto you a commandment—that you rely upon the things which are written; for in them are all things written concerning the *foundation* of my church, my gospel and my rock; wherefore, if you shall build up my church upon the foundation of my gospel, and my rock, the gates of hell shall not prevail against you."

Here, then, are the things written concerning the foundation of this church, and a special commandment to rely upon the things which are written. Now, I will quote a few sentences from the fourth paragraph of the same section: "Behold you have my gospel before you, and my rock, and my salvation. Ask the father in my name, in faith, believing that you shall receive, and you shall have the Holy Ghost." Here, then, the first Elders were plainly told that they had the gospel, the rock, and plan of salvation before them, even before the church was organized, for this revelation dates June,

1829. This position is certainly correct, for Oliver Cowdery had it manifested to him by the spirit, that the things that he had written were true, as above mentioned, in the first paragraph. The things that he referred to, were the writings that he wrote for Joseph Smith, at the time of his receiving many of his revelations, and especially the translating of the Book of Mormon, together with the Bible, which was before their eyes, to wit: Joseph Smith, and Oliver Cowdery, and David Whitmer at the time the voice of revelation was given, saying: "Behold, you have my gospel before you, and my rock, and my salvation," meaning the Bible, Book of Mormon, and the revelations then given. The Book of Mormon, third edition, says, on page 32: "Behold, these things shall be hid up to come forth unto the Gentiles, by the gift and power of the Lamb, and in them shall be written my gospel, saith the Lamb, and my rock, and my salvation; and blessed are they who shall seek to bring forth my Zion at that day." And, again, the Book of Mormon, speaking in reference to the Bible, says, on page 31: "Nevertheless, they contain the covenants of the Lord, which he has made unto the house of Israel; wherefore, they are of great worth unto the Gentiles." Ezekiel's two sticks have always been explained to mean the Bible and Book of Mormon, by this church, and to constitute the pillar and ground-work of her doctrines—even until the Jews are restored, and finally, until the restitution of all things, spoken of by all the holy prophets, as contained therein. Now,

we will introduce testimony to show that the Bible, Book of Mormon, and Book of Covenants, were positively given by commandment from heaven to the church, for a foundation of doctrine, faith, and rule of practice. See Book of Doctrine and Covenants, Sec. 13: P. 5th: "And again, the Elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible, and the Book of Mormon, in which is the fullness of the gospel; and they shall observe the covenants, and church articles, to do them, and these shall be their teachings, as they shall be directed by the spirit; and the spirit shall be given unto you by the prayer of faith, and if ye receive not the spirit, ye shall not teach; and all this ye shall observe to do, as I have commanded concerning your teaching until the fullness of my scriptures are given. And as ye shall lift up your voices by the comforter, ye shall speak and prophecy as seemeth me good, for behold the comforter knoweth all things, and beareth record of the father and of the son." And, again, the 16th paragraph of the same section, says: "Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my church; and he that doth according to these things, shall be saved, and he that doeth them not, shall be damned, if he continues." I presume that sufficient testimony has been presented to establish the fact that the Bible, Book of Mormon, and Book of Doctrine and Covenants, were given to this church for an everlasting covenant, to es-

tablish and build up the people of God in his most holy faith, until the son of man shall be seen coming in the clouds of heaven; but lest some one may think that I have been rather brief amidst so much testimony, I will present a few lines more, Sec. 55, P. 3: "Behold, verily, verily, I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved; and upon this rock I will build my church; yea, upon this rock ye are built; and if ye continue, the gates of hell shall not prevail against you; and ye shall remember the church articles and covenants, to keep them; and whoso, having faith, you shall confirm in my church by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them. And the Book of Mormon, and the holy scriptures, are given of me for your instruction; and the power of my spirit quickeneth all things; wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the bridegroom; for, behold, verily, verily, I say unto you, that I come quickly—even so, Amen." Here, then, we have it again in positive command: "Ye shall remember the church articles, and covenants, to keep them, and the Book of Mormon, and the holy scriptures are for our instruction." And again, Sec. 11, P. 6, says: "Keep all the commandments and covenants, by which ye are bound, and I will cause the heavens to shake for your good."

Sec. 13, P. 21: "And, again, every person

who belongs to this church of Christ, shall observe to keep all the commandments and covenants of the church." Here, then, we have it proved positively that the Bible, and Book of Mormon, and Book of Doctrine and Covenants, are the things referred to containing the foundation of the new and everlasting covenant. Blessed be God, for them ; and by this holy standard, shall the spiritual wife system be tried, and proved to be false ; and also, that it is the doctrine of devils

To this holy standard, brethren, we must come. Sec. 15, P. 2: "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a *standard* for my people." Now, that the Brighamites, or the apostacy, have a pretended revelation, that contains the principles of the foundation of their spiritual wife system, upon which they base much of their doctrine of polygamy, I have given in full in the fore part of this work ; and for convenience, I have divided the whole section into thirty-five paragraphs, for I shall have many occasions to refer to it, and it would be well for the reader to always read the part referred to in those several paragraphs, as I shall present quotations in proof of their falsity. I shall also have occasion to make quotations from the *Seer*, published by Orson Pratt, and also, Orson Spencer's Letters, and other standard works of their own publication. I wish special attention given to those parts that I shall refer the reader. Now, that Joseph Smith ever pretended to have received any such revelation

from God, and gave the same to the church, is very doubtful. This revelation purports to be given only eleven months before his death; and on page 25th, of the *Deseret News*—Extra, it says the original copy of this revelation was burned up by Emma Smith, the prophet Joseph's wife—that William Clayton was the man who wrote it from the prophet's mouth—and further, B. Young says that Bishop Whitney got the original and copied it, and then it went into B. Young's hands. On this same page that I have just quoted, B. Young says: "This revelation has been in my possession many years, and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not." Here, then, we have it—the original copy burned up—never given to the whole church by Joseph Smith, but that Brigham Young keeps a transcript secretly, for nine or ten years, nobody knowing whether it was a true copy or not, and no one daring to see it but to such as B. Young pleased to show it; and of course, as he dared not show it to good men, but to only such as he says ought to know it, like himself, who were polygamists; and during these nine or ten years he and his polygamic party, by cunning, flattery and intrigue, laboring to influence the church under the garb of spiritual wife sanctity, by driving and coaxing, which was not very hard to do, bye-the-bye, for some to take more wives than one, and after he and his colleagues succeeded in seducing the greater portion of the

church at the Valley, he then discovers that it was not so great a task as he formerly thought it would be, during the nine or ten years that he was laying back behind the curtain, with his secret designs locked up in his sacred desk. He now discovers that his influence and power has greatly grown in his branch of the church, and finally takes courage enough to come out with his popish edict, and declare that the whole church must believe in his spiritual wife revelations, or be damned, (this is found in his once locked up revelations. See page one, in this book 1st P.) B. Young is ranked among the Prophets and Seers, at the Valley, and of course, sees a great many very deep things. He says, concerning the revelation, that he had so long kept back from the people, on page 25th, of the *Deseret News*, "They have cried out: 'proclaim it!' but it would not do a few yrs ago; every thing must come in its time, as there is time to all things. I am now ready to proclaim it,"—meaning the revelation that had been locked up for eight or nine years; as much as to say it was not time to go to the world or church. Now how strangely inconsistent, that the revelation should be given nine or ten years before its time, and have to lie eight or nine years under his patent lock before it would be time to proclaim it. Here, then, we have a specimen of an abortive revelation, come before its time, and had to be put in the sacred desk, under a patent lock for eight or nine years, and only shown occasionally—just often enough to get the thing used to it, so that when it got old enough it

could go abroad. So much for this curious revelation, come in an abortion—got burned up—then locked up—and now has gone forth to damn everybody that don't believe in it. Why! it is a perfect phoenix. (See *Deseret News*, page 21.) B. Young is a great man for the feminines; uses himself a great deal with the weaker vessels—perhaps becomes a little weak himself sometimes. He often goes a courting—perhaps had been out late on a sparking expedition the night before he preached his polygamy sermon. The claim that the spiritual wife party have, that Joseph Smith gave any such revelation, is very slender indeed; and if it was a question at issue, I do not believe that it could be proven that Joseph gave any such revelation. But the subject matter is not so much with me, whether Joseph gave the revelation or not, it is absolutely false, any how, whether he gave it or not; but if it could be proven that he never gave any such revelation, it would be one way of proving it false. But I shall take the stand that it is false, whether he gave it or not;—that it is a falsehood from the beginning to the end, and that it is not from God, but that it is from the devil—the wicked one, and father of all lies; and by the help of God, I will try to prove it, so that it shall be made plain to all who may read understandingly.

Brigham's pretended revelation is enough, as it seems to me, to disgust every decent man who will read it; but it appears that there are some who believe it; and as I am put to the trouble to comment on the trashy thing, I shall

not spare it out of respect, but if my labors shall chance to benefit any one, I shall be fully compensated. Now, that I wish to investigate this subject in all candor and fairness, even if it is an unpleasant subject. This revelation makes Joseph contradict himself most flatly, in paragraph 1, which speaks as touching the principles of the doctrine of Abraham, David, &c., of their having many wives, which principles of law and doctrine, as to their taking more wives and concubines, he the Lord, was about to reveal the law to Joseph; that this law was not then yet revealed, but about to be, or was then being revealed, while in paragraph 27, he declares he had received many wives before, and had them in possession before he received the law. Here, then, we have it—Joseph with many wives before the law was given—and in the 1st paragraph, he was to prepare his heart to receive the law, for to take more wives, and the necessary instructions appertaining to the law. This, also, proves Joseph to be in adultery, for he was in transgression for breaking the church articles of covenant, which says, Sec. 13, P. 7: “Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else;” and again: “thou shalt not commit adultery; and he that looketh upon a woman to lust after her, shall deny the faith.” Here, then, he is guilty for having many women to look upon, and lust after, before he had received the law. He is guilty for not living chaste with his own wife, which says: “thou shalt cleave unto her and none else.” Christ says: whoso look-

eth upon a woman to lust after her, has, already committed adultery with her in his heart. Was Joseph exempt from this law of our Savior? I recollect that history tells us that during the dark ages of Catholicism, that the priests and nuns got so spiritually pure, that they would often go to bed and lie together, and make the poor priest-ridden laity believe that it was all under the garb of social sanctity, and most exquisitely polite. If this is the doctrine of Romanism revived, we will just call it Catholic, and push it by the board. But I conclude that Joseph was bound by the gospel covenant to keep all the commandments of God, as much as any member of the church. He was to be great, like unto Moses, and Moses was the most sanctified and meek man in all Israel, or in all the earth—Numbers 12, 31. And kept the law of God strictly. But Joseph was to be like him. Sec. 3, P. 42. Now, according to this revelation, if he gave any such, it proves to every candid mind that he was in a state of transgression—according to his own revelation, he was in a state of transgression at the time he gave it—and how can the church receive any such revelations from him in this state of things, as valid and genuine from God, he being an adulterer, with a great number of women. According to Sec. 13, P. 7, he had denied the faith, and was destitute of the spirit. Now, how could he receive revelation when he could not have the spirit? Might we say, as Joseph Smith himself has said, in the Times and Seasons, on pages 131 and 132: “Behold the heav-

ens withdraw themselves—the spirit of the Lord is grieved; then amen to the priesthood, or the authority of that man.” Here, then, we have it in his own words, that the priesthood or authority when in transgression, is invalidated, null and void; in fact this revelation shows that he has fallen from his station of spiritual dignity. How then can the church receive such a revelation in any degree of confidence? If there were no other imperfection in the way, this would be one of great magnitude. And further, if Joseph gave any such revelation as the foregoing, his former revelations, and also his doctrine, contradicts them, and of course they both cannot be true; and the former must be true, or all are false—in fact, Brigham’s revelation has disgraced Joseph more than all other charges ever brought against him. I will now quote from the Times and Seasons, page 85, dated 1838, showing the purity of that man of God at that day, eight years after the church was organized, and five years before his death, which reads thus: “Some have reported that we not only dedicated our property, but likewise our families to the Lord; and Satan, taking advantage of this, has transfigured it into lasciviousness—a community of wives—which things are abomination in the sight of God. When we consecrate our property to the Lord, it is to administer to the wants of the poor and needy, according to the laws of God; and when a man consecrates or dedicates his wife and children to the Lord, he does not give them to his brother or to his neighbor, which

is contrary to the law of God, which says: 'Thou shalt not commit adultery; thou shalt not covet thy neighbor's wife.' 'He that looketh upon a woman to lust after her, has committed adultery already in his heart.' Now, for a man to consecrate his property, his wife and children, to the Lord, is nothing more nor less than to feed the hungry, clothe the naked, visit the widows and fatherless, the sick and afflicted, and do all he can to administer to their relief in their afflictions; and for himself and his house to serve the Lord. In order to do this, he and all his house must be righteous, and shun every appearance of evil. Now, if any person has represented anything otherwise than what we now write, they have wilfully misrepresented us." Here, then, again reader, we have in plain terms, that Joseph has denounced the doctrine of polygamy in the strongest terms, and mark how beautifully he pleads up for chastity, virtue, and everything that is god-like, and yet this monster hydra, Brigham, seeks to impose upon his brethren and all the community, his hellish doctrine of whoredoms, as a genuine article from Joseph Smith. Alas! it seems as though the wretched man was not satisfied with the mob that murdered his body; but that he must seek to destroy his reputation of virtue and chastity, and thus murder his character and name, and forever blot out of existence all traces of his fame, and thereby blight the prospects of his labors. But the God of heaven will do right, and that man who was called, shall in eternity, on the side

of justice stand ; while he who has vilely defamed, shall fall. B. Young's revelation in the first paragraph holds forth the idea that Moses and Isaac both had a plurality of wives. This is very cunningly inserted in the first paragraph for his credulous brethren. The Bible speaks of Moses and Isaac as having one wife each, and there is not the least shadow of inference left on record that either of them ever had any more than the one wife each. The 24th chapter of Genesis gives some history of Rebekah, Isaac's wife, and for Moses' wife, see Exodus 2 ; 21. This chapter informs us that Jethro had seven daughters, and out of the whole seven he only gave one to Moses for wife, and this one woman, Zipporah, was the only wife that Moses ever had, according to the Bible. See Numbers, 12 ; 1 ; Exodus 4 ; 25. Now let it be remembered, that all the blessings contained in the promises made to Abraham and to his seed after him, which is contained in these words to Abraham, Genesis 26 ; 4 : "And in thy seed shall all the nations of the earth be blessed." And again, Gen. 18 ; 18 : "And all the nations of the earth shall be blessed in him." This promise was pointing particularly to the gospel plan of salvation, as preached in Christ Jesus, which should follow after the last and final great sacrifice, which was made by the Messiah himself, typified by the law, until Christ and his apostles completed the foundation and plan of salvation, wherein all nations might be blessed, and that Isaac was the man that was chaste and virtuous, and in Isaac shall thy seed be called.

Now, that revelation damns all good men who have obeyed the gospel, and lived in the hope of eternal life, if they do not believe in and obey the doctrine of bigamy. See pages 1 and 6.

Brigham's revelation from 4th to 7th paragraphs, defines the difference between his gods and angels. Those who are to become gods, are those who marry a plurality of wives, under Brigham's own hands, and are sealed up by his authority; that his gods are above the angels, and that the angels are servants to the gods in the eternal worlds; and that the gods are to have many wives, while the angels are to remain single and separate through all eternity. See pages 5 and 6. Now, we will quote Jesus' own words, by Matthew 12; 30: "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in Heaven." Now, in the resurrection, certainly must mean, after the resurrection of the body in the new world, or in another life, after the resurrection of the body from death. Brigham's revelation defines the angels all to be in a single and separate state, or in an unmarried state of life. See page 3. And Jesus defines, that in the resurrection they are all as the angels of God in heaven. Now, how does Brigham get to heaven with his many wives and concubines, since he has defined the angels to be all single and separate, while Jesus declares they shall all be as the angels of God? So much for the man who carries the philosopher's stone, and peeps and mutters a kingdom

of gods, and angels, their servants, and flatly contradicts our blessed Savior's own words; Luke 20 ; 34 to 36 : "And Jesus answering, said unto them, the children of this world marry and are given in marriage, but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." See Mark 12 ; 24, 25.

Brigham's doctrine teaches a system of exaltation to aspire to be gods, that the saints cannot attain to unless they are married by revelation, and sealed up to this power under himself; and those who do not, shall not be heirs to the richer blessings, but shall be servants to the higher orders—such as their Gods, of which the major part of all their authorities expect to be. See pages 1 to 10. This system of things offers great inducements to the carnal propensities of poor wretched man, inducing him to aspire to imaginative dignities under the sanctimonious garb which is founded in their carnal desires; and also to have many wives, opens the flood gates to every invention of lewdness that vile man can indulge in. Their revelation teaches, that those who become Gods and creators, are to create worlds for their own places of abode, and consequently to fill all immensity of space with their earthly balls, and with their many wives, sit on the thrones with their Queens, to procreate a posterity to fill their new worlds, and thus be scattered through all

immensity of space. See the *Seer*, published by O. Pratt. Now, I wish to make a few quotations to show the ridiculous absurdity of all such vain notions, and that they are utterly false.

Gal. 3, 27 to 29. "For as many of you as have been baptized into Christ, have put on Christ, there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus, and if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise—Rev. 21; 1, 2, 3, 4, 7. "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea, and I, John, saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband, and I heard a great voice out of heaven saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." * * * * * "He that overcometh, shall inherit all things, and I will be his God, and he shall be my son"—1 Cor. 3, 21 to 23: "Therefore, let no man glory in men, for all things are yours, whether Paul or Apol-
is, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours, and ye are Christ's, and Christ is

Godi's—Rev. 3, 12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. See Rev. 21; 22 to 27. 1 Thess. 4: 17. Eph. 1; 18 to 22. Rev. 2; 6, 14, 15. Book of Covenants, Sec. 92, p. 5. “And again we bear record, for we saw and heard, and this is the testimony of the gospel of Christ concerning them who come forth in the resurrection of the just. They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he had given; that by keeping the commandments they might be washed and cleansed from all their sins, and receive the holy spirit, by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed to the holy spirit of promise, which the father sheds forth upon all those who are just and true. They are they who are the church of the first born; they are they, into whose hands the Father has given all things; they are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the most high, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written, they are Gods,

even the sons of Gods, wherefore all things are theirs, whether life or death, or things present, or things to come—all are theirs ; and they are Christ's, and Christ is God's, and they shall overcome all things, wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet : These shall dwell in the presence of God and his Christ, for ever and ever. These are they whom he shall bring with him when he shall come in the clouds of heaven to reign on the earth over his people. These are they who shall have part in the first resurrection ; these are they who shall come forth in the resurrection of the just ; these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all ; these are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the first born ; these are they whose names are written in heaven where God and Christ are, the judge of all ; these are they who are just men, made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood ; these are they whose bodies are celestial, whose glory is that of the sun—even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical"—Sec. 92, p. 7. "And thus we saw the glory of the celestial, which excels in all things, where God even the Father reigns upon his throne, for ever and ever ; before whose throne all things bow in humble reverence, and

give him glory for ever and ever; they who dwell in his presence, are the church of the first born, and they see as they are seen, and know as they are known, having received of his fullness, and of his grace, and he makes them equal in power and in might, and dominion."

The foregoing clearly prove Brigham's exaltation system to be false, as given in his revelation; that his difference between his Gods and angels is unscriptural, and is a fiction of his own that cannot be true. The foregoing quotations declare that God himself shall dwell with his people, and he shall be in their midst, and they shall bow in humble reverence, and give glory to God and the Lamb, and shall dwell in his presence, and shall go no more out, and that they are the church of the first born, and that they have come unto the mount of the living God, to an innumerable company of angels, and they know as they are known, having received of his fullness, of his grace, and he makes them equal in power, and in might, and dominion with each other, and that they are heirs of God, and joint heirs with Jesus Christ their head, and that all fullness of joy, life and peace is theirs, and they are all as the angels of God—who shall be counted worthy to have a part in the first resurrection, and to be heirs of eternal life, and all this because they obeyed the commandments of God; they believed in the doctrine of Jesus Christ, obeyed his heavenly and holy precepts; they in full faith and repentance towards God, were baptized in the name of the Lord Jesus, for the remission of sins, and had hands laid on

them for the reception of the Holy Ghost, and received the Holy Spirit of promise, and walked in the path of virtue and piety in all righteousness before God, loving the gospel precepts of our blessed Savior, which teaches virtue, chastity, purity, piety. Here, then, we have the character of saints, who are the church of the first born, and are not defiled with women, for they are virgins. These are they that follow the lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the lamb, and in their mouth was found no guile, for they are without fault before the throne of God—Rev. 14; 4, 5.

Bingham Young says that the promises made to Abraham concerning the greatness of his posterity, is yet in the future, as recorded in Genesis 22; 17, "that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies. In the Desert News, page 20 to 22, he says this promise has never been fulfilled, nor never can until they have many wives, and are married under his hand, with reference to having many children in this world, and also in endless worlds to come, that they shall continue to propagate their species, and in this way the promises to Abraham will be fulfilled. See their revelation in this work also. Orson Pratt in his Seers, corroborates the same and dwells largely on his new discovery, and challenges the world to refute his Polygamic system, and also, Orson

Spencer jumps almost into ecstasies, and in fact the whole fraternity seem to be perfectly elated with their new explanation of Bingham Young's on the promises given to Abraham. Now then, we will introduce the inspired Apostle Paul—Heb. 11 ; 12: “Therefore, sprang there even of one, and him as good as dead. So many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” Here then, we have it again: Paul emphatically declares that Abraham's seed had then been as innumerable as the stars for multitude, and as the sand which is by the sea shore innumerable. Here is a plain contradiction. Bingham says they must have more wives, and new worlds, and great luck in propagation, in order to accomplish Abraham's great multiplicity, while the blessed Paul declares positively that those things have passed. Brethren, how can you disbelieve the Apostle Paul, who was given for an example of the saints of God, and suffer yourselves to be imposed upon by such a new-fangled system of abomination? We will now introduce you to another downright contradiction in the immortal Bingham's own work. He pretends to preach and teach by inspiration and his own revelation, which he pretends was given to Joseph Smith, is commented on to the Utahs by himself, in the following manner; On page 26, Desert

News, he says: At the consummation of all things, when the Savior has finished his work and presented it to the Father, he will be crowned. None of you will receive your crowns of glory, immortality and eternal lives, before he receives his. He will be crowned first, and then we will be crowned—every one in his order. The world is the first to be redeemed, and the people last to be crowned upon it. Now, compare 12th p. of his revelation, which says: Abraham received all things; whatsoever he received by revelation and commandment by my word, saith the Lord, and has entered into his exaltation, and sitteth upon his throne. Here then, for more of his inspired mind: He says “the world is the first to be redeemed, and the people last to be crowned upon it, but Christ is to receive his crown first before them all, and Abraham he has got his, and sitteth upon his throne.” Alas! poor man, who feigns himself inspired, he must have been peeping under the bonnet or vail, when he saw Abraham beat Jesus and get on his throne first. Hall says that Universalism would have it that Judas beat Jesus to heaven. Young says Abraham beat him on his throne, and as Brigham expects to be a great God, perhaps he will give him a chase, also; fair play then. Angels who sought to become Gods, became devils, while men who seek to be goods, turn fools.

Now, we will read some of the words of that holy one, Jesus, who is God certain. Matt. 28; 18: “And Jesus came, and spake unto them,

saying, all power is given unto me, in heaven and in earth." Rev. 3; 21: "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my father, in his throne." Rev. 1; 13 to 16: "And in the midst of the seven candlesticks, one, like unto the son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle, his head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters; and he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength."

I now invite your attention to one of the most horrid, wicked, and abominable doctrines, that ever was penned by sinful man. All the popish bulls and edicts that ever was issued from the papal dominions, do not equal this detestable doctrine for villainy and crime, as is contained in the 6th and 10th paragraphs of Brigham's revelation. See pages 4 and 5 in this book. These two paragraphs contain a doctrine that encourages all manner of crimes that the wickedness of man could possibly invent, or was ever committed by the vilest and basest of mankind. This doctrine teaches them that they may commit all manner of thefts, robberies, whoredoms, fornications, adulteries, and the gratification of every lewd and lustful passion that unfortunately has beset man, if they

only have been married by Brigham or his order, and sealed up to be a god, and have committed no murder, whereby to shed innocent blood, that is, not to kill any of their own party; for he says, *innocent blood*—(and they do not consider a man innocent who is opposed to them.) Therefore to murder any one who opposes them, is not murder with them in the sense of this item; this is very clear. Now, if they are guilty of every feature of the foregoing, they are still to come forth in the first resurrection and be gods, and the angels and martyred saints shall be servants to them forever and ever. This is their doctrine of celestial marriage, as they call it, and so explained in their writings. See their standard works—Pratt's, Spencer's, the Seers, the Stars, and the Deseret News, &c.

They seem to have been only thoughtful to guard themselves from being murdered by one another; they explain the sin of blasphemy against the Holy Ghost to be the shedding of innocent blood, not human blood. Now, how easy a matter it is for any one to see the design of this arrangement, that to shed innocent blood is the sin against the Holy Ghost with them, thereby preserving their own lives from their assassinating hands, and to appease their consciences from the destruction of others, as the shedding of none but innocent blood is only murder with them, and all those who are opposed to them are not innocent in their estimation; and the more stupid are always ready to execute any performance in behalf of their

sacred oracle. O! alas—awful! How dangerous is such a community. O, brethren, you who wish to do right, and know the standard of truth, awake, arise, prepare yourselves wherever you may be: in all the world arise, arise and come up to the battle of sin and unrighteousness, and clothe yourselves with the mantle of truth, and take the sword, the word of the Lord, for your defence. Read the Bible and book of Mormon, and obey the commandments of God. Take up your cross, and pray in your families, and in secret call upon God to set your hearts aright, and that your families may be blessed by setting your own houses in order first. And if you do these things standing upon the watch-tower, as Jesus has said, watch and pray, and what I say unto one I say unto all. Watch then, brethren, and be faithful and prayerful, and look unto God for help in this time of need, and by your faith, and prayers, and diligence in all things, shall this church be delivered from her tyrant oppressors, and set in order, even to surpass her former greatness; and that all her officers shall be clothed with righteousness to teach and build up the kingdom of God. Brethren, the situation of this church is truly alarming, and is fast apostatizing to Romanism; and because of their abominations those who wish to do right will have to suffer greatly; but God has said that this church shall never be entirely broke down, notwithstanding she shall be driven and scattered and hated by all who may hear of their name, because of their wicked deeds:

yet God will deliver this church, and she shall arise from her darkness and days of obscurity, and by the righteousness of her faithful members shall she be redeemed and shall be honorable in the estimation of the nations of the earth. "And I heard a loud voice saying, in heaven now is come salvation and strength, and the kingdom of our God and the power of his Christ for the accuser of our brethren is cast down, which accused them before our God, day and night, and they overcame him by the blood of the lamb and by the word of their testimony; and they loved not their lives unto the death." Rev. 12; 10, 11. May the Lord help his people who wish to do right, and speed on the day of their deliverance. I said before that I should have to handle a great many dirty things, and perhaps you may think that I have gone through a moderate share already. But there is more coming. In Brigham's revelation, p. 21 and 22, there is certainly a plain doctrine taught, or a basis laid for them to have revelation to commit adultery or fornication, with any woman, whether married or single, as the case may be, if it is only made known or appointed by what they call the holy anointing, as much as to say that God has granted unto them the right to expect and receive revelation to have illegal intercourse with any woman, and woman with man, and as the Irishman says—"So toss around boys." Friends, you may talk about awful things, but here they are. Brethren, shall the innocent sit in silence under such abusive and slanderous wretches, and dare not

take their own part. No never, never, for heaven's sake. Let us as men and christians arise and with one united effort, and by the help of God, put it down—for ever down. But says one, they have got the authorities and a great many of the world are on their side, any how, and they are built up in numbers, and seem to be irresistible, and are prospering in their wickedness, and we can't see how we are to make even a start, and much less a prospect of success. Well, brethren, have patience with me until I have disposed of this spiritual wife system, &c., and I think by the helping hand of the Lord, if you desire to see and to understand this matter, concerning how this church is yet to be set in order, and where we will find the authority to establish her once more upon her primitive basis, all these things, I trust, by the help of the Lord, will be made plain in the sequel of this work.

I must now call your attention to a few more of these wretched perversions of Holy Scripture by Brigham's cunning fraud upon his credulous brethren. They place great confidence in the Jewish patriarchy, especially those parts relative to their having many wives and concubines. Perhaps there is no subject in Holy Scripture that has furnished so much speculation and mischief among corrupt hearted men as this one subject. But if the subject was honestly and fairly investigated, it furnishes not the least particle of foundation for the Brighamite spiritual wife system. See par. 16 and 17. In the 16th p. he says, "that Sarah gave Hagar

to Abraham to wife, because it was the law, and Abraham was not therefore under condemnation, for the Lord commanded it." Now, we will compare Genesis 16 ; 4 and 5: "And when she (Hagar) saw that she had conceived, her mistress was despised in her eyes, and Sarah said unto Abraham, my wrong be upon thee." Here, then, we have it; Sarah says, "my wrong be upon thee." That is, Sarah had done wrong—she had erred; she did not do right. Why, because she gave Hagar to Abraham to be his wife, (in the 3d verse;) and acknowledged in the 5th verse that she had done wrong, while in the 16th and 17th p., Brigham says that God commanded her, and Moses says in Genesis 16 : 5, that after she had done it, she said she had done wrong. What a downright contradiction Brigham's revelation has made. Any man that would want a plainer contradiction than this to see that Brigham's revelation contradicts the scriptures, is not to be pitied if he will be a dupe, any how. Now this is not all. They charge the Bible with things that are not in it, or in other words, Brigham says that it was the law for Sarah to give Hagar to Abraham for wife, and also that God commanded Sarah to do it. See page 7; p. 16 and 17. These two statements are wholly unauthorized in the sacred volume. See Genesis 16th ; 21st to 25th chapters. There is a doctrine that is advocated on a large scale in the Seers, and the Stars, and other of their publications, that a man who has many wives and children is raising a seed up unto the Lord in this life, and in the

world to come he will have a start with his wives and children to people his new worlds, and hence they are doing a great work: and that all their children are heirs of the kingdom, as they call it. In fact, there is but little they say or do, without having "wife" or "marry" in the subject. It seems to me that they would be disgusting to one another, for it is all the while wife, wife, marry, marry. It is perfectly sickening to any man even if he is not very decent himself.

The investigation of the spiritual wifery is a dirty and unpleasant task, but I shall have to make a few more remarks occasionally on this subject before I finally dispense with it, for I expect to show bye and bye that it is absolutely false. And as to Abraham having so many wives as they try to make appear, and that he received them by commandment from the Lord is only to be found in their own revelations, and not in the sacred Bible; and they talk as impudent as though the Bible was a play thing for them to manufacture falsehoods and absurdities, and then palm it off on the Bible.

As to Abraham, he never had but the one wife, Sarah, during Sarah's lifetime; nor any concubines except Hagar, Sarah's maid; and this occurrence was on the account of Sarah's over anxiety to have an heir, that she might raise up a posterity by adoption, seeing she could have none of her own, as she thought at that time; and that if Abraham, her husband, could have a son, they would adopt him as the lawful heir of their name and great estate, and

in this way she hoped to see the promise of the Lord fulfilled, which was made to them, that they should have a son, and that their fame and posterity should both be very great. This was no doubt the stimulus of her improper procedure; for as she yet was ignorant of the whole proceedings of the Lord, which afterwards transpired with her, and consequently led her to the wrong which she afterwards acknowledged. Gen. 16; 5. And when she had a son, the mystery was solved for the anxious mother, and on the day of his being weaned she made a feast, as though she would celebrate that happy day, and she beheld Ishmael, Hagar's son, mocking. And on this occasion it appears that she saw that it would not do for the son of the bond-woman and the son of the free to dwell together; wherefore she said unto Abraham, "cast out this bond-woman and her son, for the son of this bond-woman shall not be heir with my son, even with Isaac." Notwithstanding it was grievous to Abraham, "the Lord said unto Abraham, let it not be grievous in thy sight, because of the lad and because of thy bond-woman; in all that Sarah has said unto thee, harken unto her voice, for in Isaac shall thy seed be called." Gen. 21; 8 to 12. Here, then, we have every idea contradicted in regard to the 16th and 17th paragraphs of their revelation, which teaches that God commanded Sarah to give Hagar to Abraham, and also that it was the law, when Gen. 16; 5, and 21; 7 to 12, plainly declares to the contrary. And we also find that Abraham put Hagar away by

revelation, and the Bible does not say that he ever took her again, but it says by revelation, that she was cast out, and this would be a hint sufficient to the man of God not to take her back again, seeing he obeyed in casting her out. Hence we find his (Brigham's) revelation false on that point, and so it is on all others. I said before that the Bible knew of no other woman ever being Abraham's wife, during Sarah's lifetime, but Hagar, and I have shown how that was discovered by themselves to be wrong, and also acknowledged to the same, and that she was cast out by revelation. And that Paul also has made a figure of this error of Sarah's, showing that the children of the bond-woman shall not be heirs with the seed of the free woman, and that Paul had figured the contrast, as in Gal. 4; 23 to 26. For those who were of the bond-woman were born of the flesh, while those who were of the free woman were by promise, and they are those who are free in Christ—who are of Jerusalem from above, which is the mother of those who are free indeed in Christ Jesus.

Now, after Hagar was cast out, we find that Sarah was the only wife of Abraham until her death. And this brings Abraham in his one hundred and thirtieth year, or thereabout, and after the death of Sarah, and the marriage of Isaac, Abraham took another wife, Keturah, as is found in the 25th chapter of Genesis, and that he had children by her, and that he had also concubines or maid servants for his second wife is also stated, but that it is not plainly

stated that he had children by any of them, or that they ever at any time become his wife or wives, and that it is not certain that concubine always means wife, and they may be servants, and not wives. But, be this as it may, whether it is as I have said precisely or not; for on this point it is not decisive either way, and is only an inference at best, to make an application of plurality for a second occurrence, but that it does not furnish the slightest precedent for the polygamist.

“But unto the sons of the concubines which Abraham had, he gave gifts and sent them away.” Now, it does not say that these sons were Abraham’s children, but that the concubines were Abraham’s, (which is a relative pronoun, and relates to the concubines,) which *concubines* Abraham had, and *not* the sons, for doubtless those concubines might have had children by other men, who were their husbands, and they all have been his servants, for he had many children born in his house, even in Sarah’s day, and before Hagar’s son was born, and none of them were his own children; and yet he circumcised them all, for the man child born in his house was to be circumcised at the 8th day. Gen. 17; 23 to 27. Here, in these verses, we have it that Abraham had many sons born in his house, and yet were not his own children, for Ishmael was the first of his own blood, and yet he had many children born in his house that were not his own begotten children. Now that he had men servants and maid servants, explains very briefly how those

births came in his own house, and this may explain how the sons of the concubines came, that he gave gifts and sent away from his son Isaac. Hence I cannot see any fairness in charging Abraham of being the father of that abominable system of whoredoms. Now that in Isaac shall thy seed be called, who was a chaste man, and had but the one wife, Rebekah only, and he is a pattern for those who shall be blessed; for in thy seed shall all nations of the earth be blessed. And in Isaac, who had but the one wife—that chaste man—shall thy seed be called.

So much have I said in defence of that blessed doctrine taught by the holy one of Israel. “And for this cause shall a man leave father and mother, and cleave unto his wife, and they twain shall be one flesh.”—Christ. Now, as to Jacob having more than one wife, is no precedent for the church of Christ to practice polygamy, any more than it would be a precedent for a man to work seven years for one wife, and then that his father-in-law should cheat him, so that he might have a chance to work seven years more for another; and in this way, like good old Jacob, get many wives, and thus trade in women as we would in live stock; Oh! oh, no, says the bigamist. This is in an enlightened age, and we have got too much light these days. Those things were only done in the dark days and ignorance of man. We are too refined. Well, my friend, who has wrought out this better and enlightened state of things? Was it the polygamists? Certain-

ly not. It was the monogamists, or one wife men, that have had the talent to perceive the wisdom of God, in regulating the economy of man in heaven's plan, and thus they were delivered from tyrant foes, who were the enemies to liberty, and knew nothing better than slavery.

And if our forefathers were in such a state of darkness and ignorance, that they could not perceive the light, wisdom and refinement of the one wife system of virtue and chastity, and glorious liberty, why should you seek to fall back into the dark, and darkest part of their darkness, and as Jacob having four wives, does not establish a precedent, by revelation that would justify any other man to attempt an imitation "of the same, while in fact Jacob himself was controlled by circumstances and customs of the country. Let the candid reader peruse the history of Jacob in the Bible for himself, and he will perceive that circumstances surrounding, and the sanction of customs in those days controlled Jacob in these matters.

I now come to the latter part of Brigham's revelation, p. 26, where he says to Joseph; "Go, therefore, I make a way for your escape. Now, see p. 25: "And to whomsoever you give any one on earth by my word and according to my law, it shall be visited with blessings and not cursings." Now, then, that these arrangements are made in these two paragraphs, to carry out the idea that all who take a plurality of wives are to be blessed in this world's goods, &c., and to be preserved, especially Joseph, See 28th p.;

while it happened to the contrary with Joseph Smith, for he had many wives given to him and a blessing sealed upon them, and also upon him in receiving them, and that too for a blessing and not a cursing, and also that a way should be made for his (Joseph Smith's) escape—p. 26; when in fact he was killed eleven months after. Strange, indeed, how men will apostatize from the light of inspired truth, so far that they cannot see the light of reason. See the last part of the 27th p. The 29th p. makes out Joseph, and Emma, his wife, both in transgression.

There are a great many inconsistencies in Brigham's revelation that I cannot take the time to notice particularly, but I shall point out a few more, and let the reader judge for himself. In the 34th p., we find that the wife of the man who holds the keys of the authority that Joseph Smith held, should be destroyed if she refused to administer unto him in having more wives—that is, if she should disapprove any such course as to her husband having any more wives than one, then she should be destroyed. Now, that on page 25 of the Deseret News, Brigham says Emma Smith burnt up the revelation, and consequently from this account we infer she never administered unto Joseph in having many wives, but that if she refuse to give those wives to Joseph that he required at her hand, then he was free from the law and should take them anyhow, says the 35th p., and she must be destroyed, says 34th p., if she refused to give them

unto him. Now, then, how does this matter stand with them both in regard to this life? We find it precisely the reverse of these two paragraphs—34 and 35. Joseph Smith departed this life eleven months after this pretended revelation's own date, while Emma Smith, his surviving wife, has known nothing of that destruction, and is well situated as to the comforts of life, and passes with respect in good society. Now, what foundation can we find in those two last referred to paragraphs, for a reliance of their truth, since the things that are declared therein are positively false, and so of all the whole section of the 35 par., from the beginning to the end, are a pack of lies, from the regions of the darkest abodes—this any man can safely say, and fairly prove.

Having made a series of remarks on the subject of polygamy, showing that Brigham's revelation (which is the foundation of the spiritual wife system,) contradicts itself in many instances, and also, that it contradicts the Bible and Book of Covenants, has been plainly shown, and now I will try to show that it contradicts the Book of Mormon most flatly—that inspired book, written and translated by the gift and power of God, and that according to the doctrine that it teaches, that a man shall have but one wife, and concubines he shall have none. I say, according to this doctrine, the spiritual wife system cannot be true. See Book of Mormon, third edition, on page 124 and 125. "But the word of God burthens me, because of your grosser crimes, for behold, thus saith the Lord,

this people begin to wax in iniquity, they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son, behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore thus saith the Lord, I have led this people forth out of the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph; wherefore I the Lord God will not suffer that this people shall do like them of old, wherefore my brethren hear me and hearken to the word of the Lord, for there shall not any man among you have, save it be one wife, and concubines he shall have none, for I the Lord God delighteth in the chastity of women, and whoredoms are an abomination before me, thus saith the Lord of hosts, wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes, for if I will, saith the Lord of hosts, raise up seed unto me, I will command my people otherwise; they shall hearken unto those things, for behold, I the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem—yea, and in all the lands of my people, because of the wickedness and abominations of their husbands, and I will not suffer, saith the Lord of hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me

against the men of my people, saith the Lord of hosts, for they shall not lead away captive the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction, for they shall not commit whoredoms like unto them of old, saith the Lord of hosts.

Here, then, we have a positive commandment from the Lord, saying "hearken to the word of the Lord, for there shall not any man among you have save it be one wife, and concubines he shall have none," and also saying that this people shall keep his commandments, or that the Lord would curse the land because of their wickedness in having more wives than one; and in the fore part of this quotation it reads, that the people sought to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon having many wives and concubines, which thing was abominable before me, saith the Lord, and because of these things which were abominable in his sight, the Lord said, wherefore he had led that people of the descent of Lehi out from Jerusalem by the power of his own arm, that he might raise up a righteous branch unto himself of the seed of Joseph, of Egypt, he informs them that the plurality of wives was an abomination before him, and that he delighted in the chastity of women; therefore the Lord informs them that he would not have them to do like David and Solomon of old, and commands them to do otherwise, that is, in a different manner from them of old—meaning David

and Solomon—that in their having many wives it was displeasing in the sight of the just God of heaven—that it was an abomination—and that those who sought to do as David and Solomon had done, in having many wives, were guilty of committing whoredoms; therefore, the Lord said, they shall not commit whoredoms like them of old; as much as to say that David and Solomon were not exemplary characters for the righteous branch, that the Lord would raise up of the loins of Joseph, to be a seed unto himself in Christ Jesus, therefore he commanded them otherwise than to have a plurality of wives, as David and Solomon had done, and declared unto them that they should observe these things which he had commanded them, and that they should have save one wife, and concubines they should have none, thereby the Lord could raise up seed unto himself in Christ Jesus, as he designed to do, for so the Lord declares himself that he had led that people out from Jerusalem, that he might raise up a righteous branch unto himself, and that righteous *branch* that the Lord would raise up unto himself, was none other than the identical SEED that he had reference to when he said: “If I will raise up seed unto me, I will command my people otherwise,” meaning in a different manner and way from those who were practicing upon the polygamy system, and seeking to excuse themselves because of their not understanding the scriptures. See the fore part of the foregoing quotation. And so it is now precisely with those who are practicing polygamy; that they seek to excuse them-

selves, not understanding the scriptures, when the scriptures are as plain to the contrary, as the meridian sun on a clear summer day.

Now, friend reader, turn and read candidly, and without fear of doing yourself any harm, for the truth will not hurt you, but it will bring you out of darkness into the precious light, and it may be that you may see and understand, and be induced to turn away from that vile and soul-destroying principle of the wicked one, and be delivered before it is too late. I say then, turn to this part of the subject, and read again the 122nd and then 124th to 126th pages in the book of Mormon, and see for yourself if what I have written is not correct. Examine carefully, and see if the seed does appear to be the righteous referred to in the branch that he spoke of raising up unto himself; and if you find that the righteous branch is synonymous with the seed, that he would raise up unto himself. And if you are at any loss to know what was meant by the seed that he would raise up unto himself, just let me help you a little, by saying to you that it was none other than the identical believers who were sanctified in obedience to the commandments of God, and our Lord and Savior Jesus Christ. And among the many commandments given to the saints, we find this also: "There shall not any man among you have save it be one wife, and concubines he shall have none." Here then we have this chaste commandment given to his seed. Now that the former day saints and servants of God, according to the teachings of the

apostles and prophets, and such as lived and died in the days of the apostles in faith, and all such as were sanctified by the spirit of truth before the apostles, and those who lived after the days of the apostles, that were sanctified in obedience to the commandments of God by his holy spirit, in all ages of the world—all such as those are undoubtedly the seed of Christ. “Whosoever is born of God, doth not commit sin, for his seed remaineth in him.” John 3 ; 9. See Gal. 3 ; 16, and 4 ; 6, 7 : Romans 9 ; 7, 8 : Matt. 13 ; 38 : 1st Peter 1 ; 23 : Rev. 12 ; 17. By this time I presume we have arrived somewhat near a decision of what is meant by Christ’s seed ; that it is not those who are begotten and born of the flesh, under Brigham Young’s law of celestial marriage. Not by any means. No ; never. But that they are those who are begotten by faith, and born of the spirit of God. They are his seed ; the seed of Christ, the son of the only true and living God. And they are the seed spoken of in the Book of Mormon, page 125, which says : “For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people otherwise,” meaning in a different way from that of David and Solomon, and that they should hearken unto these things or commandments, of which one is, “For there shall not any man among you have save it be one wife, and concubines he shall have none.” Here, then, we have this special commandment from God to his servants, his saints, his children and his seed. Now then, that this position is positively true, just

turn to pages 182 and 183 of the book of Mormon, and there you will find a full and satisfactory explanation of what is meant by the word seed, or the seed of the Lord. And by a careful reading you will perceive that the seed of the Lord are those who have been begotten through faith in the name of the Lord Jesus, and have lived in obedience to the gospel precepts of our Lord and Savior Jesus Christ, who have fought the fight, and kept the faith once delivered to the saints. They are his saints, and none others, and they are his seed, the seed of Christ, of whom he said, "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people otherwise," meaning in a different manner from that of David and Solomon. And the Lord again says: "They shall hearken unto these things," referring to those things which the Lord had just spoken unto them, which are in these words: "For there shall not any man among you have save it be one wife, and concubines he shall have none." Here, then, is a plain and positive commandment from the God of heaven to his seed, informing them that the plurality of wives is an abomination in the sight of the holy lamb of God. And those who labor to do the will of God in keeping his precious commandments, shall see the spiritual wife system fall, together with all the corrupt mysteries of Babylon, in the loud crash of everlasting ruin, never more to rise; and the light of the gospel shall yet roll forth in its former splendor, until the whole earth shall be lighted with

the glory of God, and the Bible, Book of Mormon, and Book of Doctrine and Covenants form a foundation upon which faithful men will yet arise in this church, and by the help and power of God, will accomplish all these things.

Now, brethren, the contrast of truth and error have been presented to your view, and I hope, upon candid reflection, that you, by the help of God, will be able to see the absurdity of the spiritual wife system, and that it is an abomination in the sight of the blessed God of heaven.

In presenting the foregoing remarks and criticisms to your view, which I have offered for your consideration, in proof of the virtue, chastity, purity and godliness of the one wife system—and only one—I have kept in reserve chiefly the main portion of scripture that is in the positive and absolute form, showing plainly that the spiritual wife doctrine of polygamy is positively false, having found enough of their own inconsistencies and contradictions, together with a few such passages of scripture as I have presented, to refute their system of whoredoms, without the aid of some of those passages which I now shall present in due form.

Book of Covenants, section 13, par. 21 :

“And again, every person who belongs to this church of Christ, shall observe to keep all the commandments and covenants of the church.”

Book of Covenants, section 13, par. 16:

"Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my church, and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues."

Book of Covenants, section 13, par. 7:

"Thou shalt love thy wife with all thy heart, and shalt cleave unto her and NONE ELSE; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the spirit, and if he repents not he shall be cast out."

Book of Covenants, section 65, par. 3:

"And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man, wherefore it is lawful that he should have ONE WIFE, AND THEY TWAIN SHALL BE ONE FLESH, and all this that the earth might answer the end of its creation and that it might be filled with the measure of man, according to his creation, before the world was made."

Book of Mormon, third edition, page 467:

"Behold, it is written by them of old time,

that thou shalt not commit adultery, but I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery already in his heart."

"Behold, I give you a commandment, that you suffer none of these things to enter into your heart, for it is better that ye should deny yourselves these things, wherein ye will take up your cross, than that ye should be cast into hell."

Gen. 2 ; 23, 24—"And Adam said, this is now bone of my bone, and flesh of my flesh ; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be **ONE FLESH**."

Matt. 19; 4 to 6—"And he answered and said unto them, have ye not read that he which made them at the beginning, made them male and female, and said for this cause shall a man leave father and mother, and shall cleave to his wife, and they **TWAIN SHALL BE ONE FLESH** ? Wherefore they are no more twain, but **ONE FLESH** ; what therefore God has joined together, let not man put asunder." See Mark 10 ; 7.

Eph. 5 ; 31—"For this cause shall a man

leave his father and mother, and shall be joined unto his wife, and **THEY TWO SHALL BE ONE FLESH.**"

Book of Mormon, page 125 :

"Wherefore, my brethren, hear me and hearken unto the word of the Lord ; **FOR THERE SHALL NOT ANY MAN AMONG YOU HAVL SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE ;** for I, the Lord God, delighteth in the chastity of women, and whoredoms are an abomination before me, thus saith the Lord of hosts."

Form of marriage adopted by all the Quorums of the authorities, as sacred to this church of Jesus Christ, and ordered to be printed in the Book of Doctrine and Covenants, by all the authorities of the church. See section 109, par. 2.

When the parties have presented themselves in readiness for the marriage ceremony, the person officiating in authority shall say unto them, calling each by their names: "You both mutually agree to be each other's companion, husband and wife—observing the legal rights belonging to this condition—that is, **KEEPING YOURSELVES WHOLLY FOR EACH OTHER, AND FROM ALL OTHERS, DURING YOUR LIVES**". And when they have answered "Yes," he shall pronounce

them "HUSBAND AND WIFE, in the name of the Lord Jesus Christ. * * * May God add his blessings, and keep you to fulfill your covenants, from henceforth and forever. Amen."

Book of Covenants, part of the 4th par. of section 109:

"Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy, we declare that we believe that ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND, except in case of death, when either is at liberty to marry again."

Brigham Young's spiritual wife system teaches a doctrine of marriage for eternity, and that those who are not married according to his order of things, will not be equally entitled to the same blessings in heaven. I will now quote some passages of scripture, showing that if his doctrine be true, how unfortunate the saints of old have been.

John's Revelation, 6; 9 to 11—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony, which they held. And they cried with a loud voice, saying: How long, O Lord, holy and true, dost thou not judge and avenge our blood on them

that dwell on the earth ; and white robes were given to every one of them."

Rev. 7; 9—"After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the lamb, clothed with white robes, and palms in their hands."

13th verse—"And one of the elders answered, saying unto me, what are these which are arrayed in white robes, and whence came they?"

14th to 17th verses—"And I said unto him, Sir, thou knowest ; and he said unto me: These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb ; therefore are they before the throne of God, and serve him day and night in his temple ; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Rev. 22; 3 to 6. "And there shall be no more curse, but the throne of God, and of the Lamb, shall be in it, and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads, and there shall be no night there ; and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever ;

and he said unto me, these sayings are faithful and true;" Rev. 14; 4: "They are they which are not defiled with women, for they are virgins; these are they which follow the Lamb whithersoever he goeth," See Book of Covenants, section 92: par. 5 and 7.

The foregoing quotations of scripture need no comment, for they are wholly sufficient to refute every idea of Brigham's exaltation and spiritual wife system, which teaches that men become gods by complying with his polygamic laws of marriage, of which he pretends to be master. The grandeur and awful solemnity of the foregoing quotations, does not only cast Brighamism into the everlasting shades of nonentity, but is destined to awaken in every true believer in Christ Jesus, the deepest thought of solemnity and the highest degree of sublimity in adoration and reverence to the only wise and true God, maker of heaven and earth, and who has so beautifully described, by the holy Apostles and prophets, his own heavenly abode, and makes them the welcome homes of endless bliss, for all the meek and humble servants of the Lamb of God, who have lived in chastity and purity, and have washed their robes, and made them white in his blood.

I shall make a few more quotations in order to show the absurdity of the doctrine of marrying for eternity, according to the spiritual wife system, which teaches that, except men and women are married in this life under the authority of Brigham Young's system of polygamy

they cannot be full and equal heirs of Christ's blessings upon his believing children.

1 Cor. 7; 8: "I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain let them marry." This proves Paul to have been in an unmarried state.

1 Corinthians, 7; 29: "But this I say, brethren, the time is short, it remaineth, that both they that have wives be as though they had none."

32d Verse. "But I would have you without carefulness; he that is unmarried careth for the things that belong to the Lord, how he may please the Lord." 33 Verse. "But he that is married careth for the things that are of the world. Now he may please his wife." 34th Verse. "There is a difference also between a wife and a virgin; the unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband." 39th verse. "The wife is bound by the law as long as her husband liveth; but if her husband be dead she is at liberty to be married to whom she will, only in the Lord." 40th verse. "But she is happier if she so abide after my judgment, and I think also that I have the spirit of God."

The following is against the plurality of wives, for they are commanded by Peter to be in subjection to their own husbands, and two women cannot have the same man to be each their own husband. Peter, chap. 3; 1: "Like-

wise ye wives be in subjection to your own husbands, that if any obey not the word they also may without the word be won by the conversation of the wives."

I have now dwelt on the spiritual wife system at some considerable length—to some small degree farther than I had anticipated at the outset of the investigation, for I had not designed an undertaking in detail of all the particulars that might be presented in proof of the falsity of that abominable doctrine of polygamy, but that I have in my simple manner briefly presented a sufficient amount of testimony in proof showing that the spiritual wife system of polygamy is totally and absolutely false.

I shall make a few more remarks in conclusion of this subject. The advocates of polygamy have boasted largely of the ancient fathers of having practiced polygamy—such as patriarchs, judges and kings, &c.; but in all this it has been unfairly done, for they have greatly misrepresented many things so as to appear in an entire different manner from what they should be. They have misrepresented Moses, Isaac and even Abraham, by charging them collectively with David, Solomon, Jacob, and others of the kings, and judges of Israel, as all having many wives, together without making any distinction, thereby decoying the careless reader to believe that they were all a pack of polygamists together, when the real truth of the subject matter is, Moses and Isaac never had but one wife each. This is positively so of two of the most renowned characters of all the

ancient worthies ; and Abraham is represented by the Brighamites as though he had many wives all at the same time, while it is positively in unscriptural idea, for I have plainly shown in the investigation of the subject of Abraham's having many wives, that the charge is unjust ; that he never had but one wife at a time, except the instance of Hagar's case, which was afterwards discovered to be wrong and acknowledged by Sarah, and that Hagar was commanded to be cast out by revelation, &c. And that circumstances and the custom of the country in those times controlled Jacob, and that there was none of the sons of Jacob that feared God greatly and communed with the holy spirit but Joseph, and the rest were wicked men, and sought to destroy their innocent and tender-hearted brother.

Now, as to David and Solomon having many wives was no precedent to the church of Christ in any age, for the Book of Mormon decides that case as plain as language can make it. See third edition, on page 125 : "Behold David and Solomon truly had many wives and concubines, which thing was abominable before me saith the Lord." Here then, we have it declared by the Lord himself, that the fact of Solomon and David having many wives was abominable before the Lord. Now, how could it be a precedent for the church of Christ, and much less a commandment, when it is an abomination in the sight of the Lord? Now, this is not all. If it was abominable in the sight of the Lord, in the case of David and Solomon, the chief of the kings of Israel,

and if their dignity was anything in this case, it certainly would have been brought into the account, but it seems that it was not; therefore, if it was an abomination in the sight of God, for the two most loyal kings of Israel to practice polygamy, it certainly, upon a fair principle of reasoning, must have been an abomination for all the rest of the kings of Israel who practiced polygamy like David and Solomon. Here, then, we have swept away all the kings of Israel, great and small, from being taken into the account as establishing polygamy for a precedent to the church of Christ. There is no room for dodging. (Brighamites, don't burn the Book of Mormon.) I am not done with it yet. Thank God for these words written on page 125. "Behold David and Solomon truly had many wives and concubines, which things was abominable before me, saith the Lord." Now, then as the kings of Israel cannot be brought into the account as valid authority for the church to practice polygamy upon, since it is written by the holy authority to be an abomination in the sight of the blessed Lord, therefore, what is abominable in the sight of God, cannot be a virtue in his sight; and hence if polygamy was practiced by some of the judges of Israel, and sactioned by others, even to that of having many wives, it cannot be a precedent to the church of Jesus Christ, when it is positively declared by the God of heaven to be abominable in his sight. And if it was wicked for the kings of Israel to have a plurality of wives, it was also, upon a fair principle of reasoning, just as abom-

inable for the judges of Israel to have a plurality of wives as it was for the loyal kings; and as it has been proved to be abominable for David and Solomon to have a plurality of wives, and also, upon a fair principle of reasoning, it has been shown to be abominable for the judges as well as kings, and of course, must be equally wrong for individuals, whether public or private, whether known or unknown, it matters not all are wrong in the sight of the just God of heaven, and is denominated in the Book of Mormon to be "whoredoms," of which there are many positive commandments against. On page 125 reads: "Wherefore, I the Lord God will not suffer that this people shall be like unto them of old," meaning that they shall not commit whoredoms like the kings, judges and patriarchs of Israel of old, did in having many wives, for the Lord said that he had led them out from the land of Jerusalem into this land (of America) that he might raise up unto himself a righteous branch of the seed of Joseph; therefore he commanded them to observe the one wife system, or he would curse the land, and says thus: "For they shall not commit whoredoms like unto them of old, saith the Lord of hosts." But, says the Brighamite, did not the Lord permit the kings and judges to have more than one wife, even for some to have a great number of wives and concubines, and that they received them in many instances by revelation, and thereby having the sanction of the Lord, that they might take a plurality of wives? How then could it be wrong? Would the Lord

sanction anything that was wicked and abominable in his sight; and did he not at various times permit them to take a plurality of wives; and if the Lord even sanctioned any such thing, would it not be a precedent for the church of Christ now, as well as for kings and judges, in those prosperous days of Israel? Says you, if these things could have been once right, how is it wrong now? That it ever was right in the sight of God, is not stated in the Bible, and that God having sanctioned it by granting unto them a plurality of wives, does not prove that it was right in his sight, because he permitted it, for God has suffered men to do many things that were wrong in his sight, and still was kind and forbearing with them. God grants many things to men that are not right in his sight, because of their desires. God has set good and evil before mankind, and granted them free agency to choose good or evil, according to their desires, and also bestows many blessings in this life, upon those who choose evil. God has granted many things to mankind because of the desires of the heart, which was not right in his sight. God set a king over Israel because the people desired it, and yet it was very wicked in the sight of the Lord. 1 Sam. 12; 17: "That ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord in asking you a king." Then we find because the people desired a king, the Lord, in his forbearance with them, granted unto them a king, notwithstanding it was wicked in the sight of the Lord. Hence we find God grants

unto man things that are not right in his sight, because of their evil desires. See Psalms 78; 17, 18, 27, 28, 29: "And they sinned yet more against him by provoking the most high in the wilderness. And they tempted God in their heart by asking meat for their lust. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea, and he let it fall in the midst of their camp, round about their habitations. So they did eat and were filled, for he gave them their own desires. They were not estranged from their lust, but while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." Here then we have in the plainest possible manner, that God grants unto men things that are not right in his sight, because they desire them, that they might corrupt themselves therewith, and perish in destruction. And hence upon these principles we can account why the Lord, in his forbearance, has suffered some men to have a plurality of wives, and still be abominable in his sight.

Now, my friend, you are a believer in the Book of Mormon. You believe that it was written by the inspiring power of God—that it is true—that it is a volume of sound doctrine—that it contains the written word of the Lord. Well, does not the word of the Lord, in the Book of Mormon, positively condemn David and Solomon for having many wives? and did not the Lord know that some of the patriarchs

and judges had many wives, and that when he condemned David and Solomon for having many wives, that he also condemned in like manner all before David and Solomon, that had practised the same things, and that by a fair principle of reasoning, it would condemn all who had practised the same things since those days? Certainly all are condemned alike in those things. But let the Lord be judge. And what provision he made for those who died without the gospel plan of salvation, is not my prerogative. It is the gospel plan of salvation that I am contending for. And again, the word of the Lord as contained on page 125, Book of Mormon, is the word of the Lord to the church of Christ on this continent, which says: "David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." What plainer declaration of the falsehood of any doctrine could there possibly be, than that which has been presented against the system of polygamy?

I have now come to the closing period of my remarks on this subject, and shall conclude by introducing the words of Jesus Christ, as given to John the Revelator, 2; 6, 14, 15: "But this thou hast that thou hatest the deeds of the Nicolaitanes, which I also hate. * * * But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication, so hast thou also them that hold the

doctrine of the Nicolaitanes, which thing I hate." The doctrine of the Nicolaitanes was founded by one Nicholas, who taught the doctrine of polygamy, who was a deacon in the first church at Jerusalem, in the days of the apostles. This abominable doctrine of the plurality of wives, as taught by one of the first deacons in the church, had spread to a considerable extent among some of the churches. And Jesus Christ himself declared to John the Revelator that he hated that doctrine of the Nicolaitanes. See Buck's Theological Dictionary, page 312, under the word Nicolaitanes. See also Mosheim's Church History, vol. 1, page 50. Now, may the Lord in his infinite mercy and wisdom, open the understanding of those brethren who unfortunately have been decoyed in the belief of that soul-destroying doctrine, which our blessed Lord and Savior declares he hates. Rev. 2; 15: "For so hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate."

The spiritual wife system is a series of lies. The devil is a liar, and the author of all lies; therefore the spiritual wife system is from the devil. The devil deceives and rules all those who practice the spiritual wife system. "And the devil that deceived them was cast into the lake of fire and brimstone." Rev. 20; 10. The spiritual wife system is abominable. "And all the abominable, and murderers,

and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21; 8.

"Then shall the king say unto them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25 ; 34.

"Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear, let him hear." Matt. 13 ; 43.

"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the lamb." Rev. 7; 14.

THE PRIESTHOOD AND THE TRUE ORDERS OF CHURCH GOVERNMENT.

THE SUBJECT now before me, of which I am about to investigate, is the most important of all other subjects of church affairs—which is Church Government, or Priesthood—which order of priesthood or church government was given from God the eternal Father, to the church of Jesus Christ, the Savior of the world—which government is called priesthood—which is power and authority which is invested in the church of Jesus Christ, to build up the church, and regulate all the affairs of the same. This is an important, deep, and solemn subject with all those who are conscientious about the matter. Now, that the church, as organized through Joseph Smith, was invested with all the authority of the priesthood of the son of God, that was necessary, in this age, to build up the church of Jesus Christ, of Latter Day Saints, and regulate all the affairs of the same, was once believed by every member, who understood the ground work of this church organization, and during Joseph Smith's lifetime was acknowledged to be the president of the high priesthood of the whole church, by every orderly member of the church. And for the space of thirteen years general satisfaction prevailed in regard to the authorities, as the church was then regulated. The several quorums were kept regularly filled, and all seemed to acquiesce in uniformity of their church government, until Joseph's death. But, alas! since the

death of Joseph Smith, we have another and entire different picture to look upon. The church has apostatised, and for the last ten years have practiced all manner of iniquity, and especially that of committing whoredoms, and such like vile and wicked practices as are contained in their publications, which are too intolerable to be borne or endured by good and virtuous people, who wish to do right in the sight of the Lord, of which there are many in this church, who have never bowed the knee to Baal or Brigham, and never will. In the days of Israel's transgression, Elias made intercession against them, and the Lord answered saying: "I have reserved to myself seven thousand men, which have not bowed the knee to the image of Baal."—Rom. 11; 4. And even so, brethren, there are more than seven thousand at this day who have not bowed to the imagery of Brigham. Recollect, the Lord said he had seven thousand reserved to himself. Now, brethren, it is well known that there are many who have stood up for the Lord's truth, and have opposed, and will oppose, such abominable things, and as God saved Israel with the handful of reserved men, who never bowed the knee to Baal—1st Kings, 19th and 20th chapters, in like manner will God yet with his reserve, who never bowed to Brigham, save this church and sanctify it, and make it glorious. I say then to you, brethren, be not discouraged. God has left a promise on record, that this identical church shall be delivered, and yet be glorious, even in the estimation of many nations; and the time

has come when we should be up and doing, that we should set ourselves, by the help of God, in order, and read the Bible, Book of Mormon, and Book of Covenants, and obey the Lord Jesus Christ, according to the things that are written in these three inspired books, and as many as will do these things, shall enjoy the spirit of Jesus Christ the Son of God, and be saved in his everlasting kingdom.

Then, brethren, in order to effect the deliverance of this church from that awful state of apostacy, and to establish it once more in that primitive and gospel order, as it was in the early days of Joseph Smith, before iniquity and vice began to rule—when chastity and virtue prevailed—I say, in order that the God of heaven may once more look down from the regions of joy, and behold in smiles of bliss his church, his people, once more walking in the paths of peace and righteousness; and that his people, with clean hands and pure hearts, with one united voice, ascend up to heaven and ask God whatsoever he will, and it shall be done—in order that all these things shall be accomplished and enjoyed, it is essentially necessary that the pure in heart and design, draw the lines of separation speedily, from all those apostate doctrines, and polluted characters, who have corrupted themselves with that abominable doctrine of whoredoms, and have no fellowship with them while they persist in their wicked practices. Let those who wish to do right, and serve God, according to the gospel plan of salvation, call their solemn assemblies, and in

council determine to stand and build upon the things given in the beginning to this church, as is contained in the BIBLE, BOOK OF MORMON, AND BOOK OF DOCTRINE AND COVENANTS, WHICH WERE GIVEN FOR THE FOUNDATION AND STANDARD OF FAITH AND DOCTRINE FOR THE CHURCH OF JESUS CHRIST, IN WHICH ALL THINGS ARE GIVEN THAT ARE NECESSARY TO BUILD UP THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, AND REGULATE ALL THE AFFAIRS OF THE SAME. In the Book of D. Covenants, is the order of the priesthood, to the church of Jesus Christ, as given through Joseph Smith, from heaven, by the Lord himself, and that too for the last time. The Book of D. Covenants sets forth the order of priesthood to the church, and points out the different offices, and also the character and qualifications of those upon whom the different offices shall be conferred, and likewise defines the duty of all the several officers, and also of the members. It also contains the covenants and church articles, and links together the BIBLE AND BOOK OF MORMON, which contains the fullness of the everlasting gospel of Jesus Christ, the Son of the only true and living God. THESE THREE BOOKS then were given to the church of Jesus Christ, (in these last days, which was organized on the 6th day of April, 1830, by Joseph Smith,) for the FOUNDATION AND STANDARD OF FAITH AND DOCTRINE, FOR THE PEOPLE OF GOD, to build themselves up in the most holy faith, once delivered to the saints. This church organization was founded on the PRINCIPLES of the DOCTRINE as contained in those three BOOKS OF INSPIRATION,

and that the things written in those inspired volumes, when rightly observed, are wholly sufficient to govern and regulate all church matters and affairs, both great and small, with perfect accuracy, and that the church must come to this STANDARD before she can be delivered from the apostacy, and set aright, and become acceptable before the Lord. Now, if any one should desire further proof in regard to the things given for a standard and foundation of this church, just turn and read the 28 to 33 pages in this work. There you will find proof positive, showing plainly that the doctrine contained in those THREE INSPIRED VOLUMES, were given to this church for a CODE OF LAWS, to govern and regulate all matters and affairs in this church, whatever, and to be a standard for the church of Jesus Christ, of Latter Day Saints. Hence, brethren, I presume we have it plain before us, relative to the subject of the foundation of this church, and I have also shown that the spiritual wife system is a departure from the foundation and standard of faith and doctrine upon which this church was first founded and built up in; also that this departure is a heresy, and that those who are engaged in the practice of polygamy, are in an awful wicked state of apostacy. That the principal authorities of this church are in a state of apostacy, will appear plain to the mind of every man and woman, who are convinced that the doctrine of polygamy is false and desperately wicked; and it must appear equally plain to the mind of every candid man and woman, that the church can

never be re-established, and built up in the gospel purity, while it is under the direction and influence of those apostate authorities. In this view of the subject, no doubt, but that we all agree. But, says you, seeing this people are led off into abominable whoredoms, under the direction of men of talent and high authority in this church, and are still persisting in their wicked practices—seeing this state of things has unfortunately befallen the church, what shall we do, and how shall we behold the church set once more in its primitive order, and if we draw the lines of separation, how shall we build up without authority? All such like questions have been presented by many, and not being able to solve such imaginary difficulties, they have suffered themselves to be led astray with the idea that some great man, with great and extraordinary claims of authority, will yet arise and set this church in order, and during this misguided state of mind, and anxious expectations of their hope to see some great man appear, and thus unguardedly they subject themselves to every imposition that seems to be presented, according to their imaginary views, having lost sight of the true order of things as is pointed out in the Book of Covenants, which if read and understood would be a sufficient detector in each and every case that might arise. The spiritual wife system has been proved to be false, and the things constituting the foundation of this church have been plainly illustrated, and also that many of the authorities of this church are in an awful state of apostacy, and that the neces-

sity of the times calls loudly for a reform in this church. This then, brings, me to the subject of authority or priesthood, to show who has the legal right to put forth their hands in renovating and building up the church in the gospel purity, as it was given to her in the beginning for a standard of doctrine and faith, and also the order in which it shall be accomplished.

This church has received the two priesthoods—the Melchisedek and Aaronic. In these two priesthoods, are invested the keys of all the authority and power from God, that is requisite to establish and build up the church of Jesus Christ, and regulate all the affairs of the same, whether great or small; and in this church are the several offices, which are constitutional in her organization, and some of which are essential to her duration—namely, High Priests, Elders, Priests, Teachers and Deacons and also there are other offices, which from necessity arise out of those that are more constitutional, such as Apostles, the seventy, Bishops, and Presidents of the different Orders. The church may exist while there are no other officers found in it than those of High Priests and Elders, which form the more constitutional part of the authorities in her organical powers. The high priests and Elders can create, by ordination, other high priests and elders, and also every other officer in the church, if they are living and and walking in the holy spirit of God, for they are ordained by the Holy Ghost, which is in the one who ordains. “The Melchisedek, or high priesthood holds the right of Presidency, and

has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things."—Sec. 3, par. 3. See Book of Mormon, pages 253 and 254. The high priests are ordained to the highest authority in the high priesthood, except the presidency of the high priesthood, which is a delegated authority by the body of high priests and elders, and even the whole church, by choosing one or three of the number of high priests, then officiating, in good standing, and appointing, and ordaining them, by the body of high priests to the office of presidency, (Sec. 3, par. 11.) to preside over the whole church. This then, constitutes the presidency of the high priesthood, and the first presidency of the whole church. Now, that the right of presidency must positively be invested with the high priests of the high priesthood, or they could not ordain one of their own number to preside over the high priesthood, and to be the first president to the whole church. So says Book of D. Covenants, Sec. 3, par. 11 and 31.

But, says the objector, according to par. 5, the high priests have a right to officiate in their own standing, under the direction of the presidency. Truly so, my friend; but you will find in the 11th and 31st pars., that the office of presidency was to be conferred by the body of high priests upon some one of their own number, by appointing and ordaining him to the office of presidency, before he could officiate in that office of presidency, of which the high priests were to act in their own standing, under the presidency which they had delegated to some

one of their own brother officers, to act in the capacity of a president for them, to preside over them, and also the whole church, while they, the rest of high priests, would each act in their own standing, under that presidency which they had delegated. This identical order was also given to all the quorums of the several grades of office, from high priests down to deacon. For in the 31st par. of sec. 3, says the Lord, there must needs be presiding elders, to preside over those who are of the office of an elder, and also priests to preside over those who are of the office of priests. And in like manner of the teachers and deacons; and so of the seventy, and also of the twelve. Sec. 3, par. 11 and 43. Hence we have those several officers of the different quorums, all in like manner, of necessity, to appoint and ordain for themselves each a presidency, so that there might be proper order observed, and that each might act in their own standing and capacity under their several presidencies. This is the identical order which is given in the Book of Covenants, and is most beautifully harmonized into the very best church discipline that could possibly have been given. There is no subject perhaps so important, and yet so plain to the church, as this one subject, which is on the presidency of the church of Jesus Christ; especially that of the first presidency, as well as of all the different quorums. In par. 31, of sec. 3, in defining the order of the different quorums of which it mentions, after pointing out the necessity of each having their presiding

officer or presidency, that each quorum might stand in readiness to act in church capacity, according to the covenants and commandments of the church. See also sec. 3, pars. 38 to 41. Then comes the subject of the presidency of the high priesthood, which is pointed out as plain as language can make it, that one from the high priesthood should be chosen and appointed to preside over the priesthood. Sec. 3, par. 11. And he shall be called the president of the high priesthood. This is the highest office in the church, and the identical office which Joseph Smith held in the church. Sec. 3, pars. 31 and 42; also sec. 5, pars. 5 and 6. Well, says one, I cannot see yet how that the president of the high priesthood of the church of Christ could act in the same church capacity that Joseph Smith once did, for he was a seer and revelator. Well, friend, read the 42nd par. of sec. 3, and there you will find that "the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold here is wisdom; yea, to be a seer, a revelator, a translator and a prophet, having all the gifts of God which he bestows upon the head of the church." But, says you, how can the ordination from the hands of the high priests make him a seer and translator, &c.? Because the high priests hold the highest authority in the church, and are God's ministers to officiate in the highest order in the Melchisedek priesthood, which "holds the right of presidency and has power and authority over all the officers in the church in

all ages of the world, to administer in spiritual things." Sec. 3, par. 3. Therefore the high priests have the authority and power to ordain one of their own number, to be their president, and to preside over the whole church. Then it is his (the president's) duty to be a seer, revelator, translator, &c. Having been appointed and ordained to that office, he then has the right to ask of God to bestow all those gifts of seer, revelator, prophet, &c., upon him; being invested, through ordination by the high priesthood with the right to petition unto God for those spiritual gifts and qualifications, that God bestows upon the head of the church. Sec. 17; par. 6. Sec. 16; par. 4, 7, 8. He has the right then invested in him by the authority of the highest order, to expect to receive those gifts from God, and to ask of God for those gifts of seer, revelator, translator and prophet, as much as any individual has the right to expect to receive the gifts of the holy ghost, after hands are laid on them for confirmation; and conferring the gifts of prophecy, healing the sick, discerning of spirits, speaking in tongues, and interpretation of tongues, and all such gifts as are conferred upon the members of the church. And those gifts are from God, and are received in faith and obedience to God. They receive them after they have complied with the ordinances in the commandments of God. And upon the precise principles that the gifts and qualifications of the holy ghost are received by the faithful members, so also are the gifts of the seer, revelator and translator,

received through the anointing and appointing of those who hold the office of the high priesthood, and also hold the right of presidency, and have power and authority to ordain any one of the high priesthood that the church may choose to preside over the church; then it is his duty to look to the Lord of heaven for counsel for the whole church, for he becomes the legal representative of the whole church, for he has become the servant of the whole church, chosen by the whole church, and ordained to the office of presidency, to preside over the whole church by the authority of the Melchisedek or high priesthood, which holds the right of presidency; and it is the duty of the church to hold up the same by their prayers. And in this order or system shall the priesthood preside. Please read sec. 3, pars. 3, 4, 7, 9, 11, 31, 37, 42; sec. 5, pars. 1, 2, 3, 5, 6, 11, 12; sec. 2, par. 17. All those proceedings, in establishing the presidency, must be done in righteousness and all holiness before the Lord. But I shall speak more of this by and by. There are other offices in the church of the high priesthood, that I wish to make mention of at this time, before I proceed further, in a separate manner with the high priests and elders only; for I have treated of the ground work of her organic power, as contained in her organization, constitutionally embracing high priests and elders only; showing that the church with high priests and elders as their only officers, together with the members, constitute all the necessary elements of power and

authority to renovate and build up this church, independent of any other source of office. For having shown that the high priests of the high priesthood holds the right of presidency and have power and authority over all officers in the church; therefore they are independent to act upon the foundation of their constitution. But if there can be any other officers found that are pure, they have an equal claim with the authorities of the priesthood, while they wish to be in union with the church in reform. I mean such as apostles, and also of the seventy; and so of all other officers legally of the church, together with the members, have a right in choosing, but the high priesthood has to appoint and ordain their elect to that office of presidency, before it can be valid, according to the Melchisedek priesthood. The twelve are of the high priesthood; and any of them would be of worth in the reform, but as they need to reform themselves first, before they can be admitted into the councils with those who are not defiled with women, while such is the case I need not concern myself about them, for their apostacy has invalidated their authority, any how, if they persist. So says Joseph Smith. See Times and Seasons, pages 131 and 132. And as to the seventy, they are also of the high priesthood, and those who are for the side of reform, will plainly perceive that their quorums are disorganized, and they will stand with the elders, holding that office equally with them. Hence this brings us back again to first principles to do the work of reform with elders and high

priests, who are all of the high priesthood—with whom is invested all the authority of the high priesthood—who, while they are pure, hold the right of presidency—and there are many who have never yet bowed the knee to Brigham's imagery of idolatry. And with this reserve God will yet renovate this church, and establish her, independent of all her adversaries, and adorn her in all righteousness, that she may be prepared to meet the Lord at his coming, which is nigh at hand. Then, brethren, you who wish to serve God according to his own gospel plan, and be saved in his kingdom, let the elders and high priests call their councils, and assemble often in the name of the Lord, and commit to his care the cause of our deliverance. Let us pray often in secret, and in our families. Walk upright in the sight of God, before our neighbors, and let our light shine, that others seeing our good works, may glorify our Father in heaven. Separate yourselves from those adulterers; draw the lines speedily, and build yourselves upon the holy foundation first given to this church. Organize yourselves as fast as you can, with such materials as you can get, that are pure and good. Establish a press, and publish your sentiments to the world, that they may see your determination to do right, if some will still do wrong. Show to all mankind that you have no fellowship with those works of darkness. Study your Bible, Book of Mormon, and your Church Covenants, (Sec. 4, par. 8.) that you may be able to defend the truth, and oppose error. Plead with your

deceived brethren, in the spirit of meekness ; for there are many of them who are over persuaded to believe that they are right in their wicked practices ; and all the honest in heart will, when they see their error, reform from such delusion. Qualify yourselves to meet your brethren in the spirit of truth, and discuss with them on those heretical doctrines. They cannot sustain their apostacy with any man who has a knowledge of both sides of the question. And you, brethren, who have truth on your side, and in the spirit of your Lord and Savior, you can soon put your adversaries to shame.

I have written a few things against that abominable doctrine, and assure you it is not a tenth of what might be brought in proof against it. In the investigation of the subject, I saw many things that were positively against them, but circumstances required that I should pass them by for the present. But I hope there is a foundation laid ; and that others will take up the cause of truth and virtue ; and may God help them to do justice to his holy cause. Brethren, God will never forsake his people who wish to do right. Neither desert the cause of truth, as is given in those three inspired volumes. God will defend those principles ; and in the hands of faithful elders they shall yet prevail. Brethren, you have the best standard of faith and doctrine in the world, given by revelation from heaven. And the God of heaven will be with those who seek to build it up. Then let your efforts be unitedly engaged in

the reform of this church, and according to your faith and prayers, it shall prosper, for God works by men, with the means that he has appointed unto them, according to their faith, and he has given all that is necessary for the renovation of this church, if lived up to by the members. Let every one do their duty. And it is hoped that no one will be so unchristianized, as to say they will wait until everybody else has done right before they commence. There is everything that is just and holy, written in those inspired volumes, which contains the doctrine of Jesus Christ, the gospel plan of salvation to fallen man. In it is declared that those who believe and obey, they shall receive the gifts of the holy ghost, whereby they shall know of the doctrine for themselves, having received the holy spirit of promise, whereby they are sealed until the day of redemption. Then, brethren, if you have received that holy spirit of promise, and are walking in the commandments of our blessed Lord, you have his spirit, which is a seal to you to know for yourselves, that the doctrine is true, and is from God ; which seal or testimony of the holy spirit will always dwell in the hearts of the humble and meek followers of Jesus Christ, and they will have his spirit bearing witness with their spirit that they are his children while they keep his commandments, for he has promised them the seal, which is the holy spirit, until the redemption of the body from the grave ; and by that spirit of Christ, which has quickened our understanding

and made us alive in Christ Jesus, shall the saints of God be led: and their souls shall feast upon his precious promises, given in his holy word from day to day. But if they keep not his commandments, they have grieved his holy spirit, and thereby broken his seal, and his spirit is withdrawn, and they can no longer enjoy the holy comforter while living in disobedience to our Lord. "If any man have not the spirit of Christ, he is none of his." Rom. 8; 9. The followers of Christ are commanded to live according to his written word, and that they should rely on the things written. Now, brethren, if a man have not the spirit of Christ, he may be just assured that he is no longer his disciple. For remember, the word says he is to have the seal until the day of redemption. The holy spirit is to be the disciples' inheritance until that great and solemn day, when the dead shall rise from the dust to meet the Lord at his coming. And they are to inherit his holy spirit upon the conditions that they keep his commandments during this life. Jesus said: "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." John 14; 23. This Jesus spake in reference to the spirit; that he would give to those who keep his commandments; and that the abode that he and his Father would take up with them, was the holy spirit that they should receive to dwell with them; for the "Father, Son and Holy Spirit are one." 1st John 5; 7. "Therefore he that hath the holy spirit, hath

both the Father and the Son," to dwell with them, and is also their comforter. 2nd John 1; 9. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Brethren, seeing the great and precious promises and blessings God has in store for those who keep his commandments, in witnessing unto them by his holy spirit that he is God, and we are his children; that he has brought salvation through his blood, and redemption by his power, and has given unto us the spirit of eternal life, seeing so great salvation provided for us, can we help but see the just remark of Paul, Rom. 12; 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service."

I have made a few remarks upon christian duties, and also the testimony of the holy spirit bearing witness to the truth of God's holy word, with every true and humble follower of Christ. With these few remarks I must leave this part of the subject, and I hope that there will be many that will yet arise, and take it in hand, for great is the necessity. But I must return to my former subject of the priesthood and authorities of this church.

I have shown that the presidency of this church must come in at the door; that the office of the first presidency is the office that Joseph Smith held in this church, and that it is an office of delegation; that the right of choice

is in the people or whole church; but that they should choose one from the number of high priests of the high priesthood, and that the right of appointing and ordaining is invested with the body of the high priests of the high priesthood. (See Book of Mormon, pages 253 and 254.) For when the chosen one is agreed upon, then it is the duty of the body of high priests to appoint and ordain their elect to the office of presidency; but the president is to be appointed by revelation, (sec. 5, par. 6,) and also two other assisting presidents, in the same manner. I will speak of this again.

The manner of the members in making their choice.—It is not convenient for all the members to meet in council from all parts of the world; neither is it necessary. But they can choose their faithful high priests, if any in their branches, and also their faithful and trustworthy elders, deacons, priests, &c., that have an interest in the church welfare, and are filled with the spirit and gifts of God. As every branch ought to be blessed with those gifts and spiritual qualifications in the church, then let all the branches of the whole church, in all parts of the world, make each their choice of their spiritual minded men, to represent their several branches in that general conference, or grand council of the whole church, at the time which shall be set for that purpose, by the direction of the high priests and elders, who shall have sit in council from time to time previously, in order to prepare all things needful, in readiness for the set time, when the whole church

shall be represented from all parts of the world, wheresoever the reform may have taken an effect. And in this way the whole church may be represented in conference before the Lord.

And when the time has come to sit in conference, with all the representatives from the different branches thus assembled, to go into a committee of arrangements of the whole, (Sec. 5, par. 5 and 12,) then they have equal rights in choice and voice, (Sec. 51, par. 4,) and of course, order would be expected in the house of the Lord, when filled with his servants. How could it be otherwise, when a body of spiritual minded men are assembled in the name of their Lord, to act in behalf of the noble cause of chastity, virtue and truth? How could it be otherwise, than union, love, friendship, joy, peace, and praising of God? Such an assembly would seek order, and of course rule by system. Here, then, the whole church would be represented; and the choice of the whole church would be through their representatives, and the one chosen would be the choice of the whole church.

But now, we come to the mode or manner of choosing, for this choice is to be by revelation. In this general conference there are to be some of the high priests of the high priesthood, as many as can convene on that occasion, who are on the side of the reform. There will be high priests there then, as well as elders, who are all of the high priesthood. This assembly, then are to be the chosen men of the church, who are

to be spiritual minded men, who are men of piety, and of great faith, and are to proceed on this solemn and all important occasion, according to the instructions given in Section 3, par. 11, which says: "The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long suffering, and in faith and virtue, and knowledge, temperance, patience, godliness, brotherly kindness, and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord." The above defines the character and qualifications that the members of this general council is to be in possession of. It also shows the mild spirit that they ought to conduct all their proceedings, and if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. These are excellent qualifications, that would truly fit an assembly to act in the name of heaven's king. They would all be in union with each other, and in communion with the holy spirit of God. The spirit of prophecy, of discernment, and of revelation would pervade the heart and bosom of every soul in that solemn assembly, and being joined together in solemn prayer to God, to direct them in union of the holy spirit, to unite their choice upon some one of their number, from the high priest's quorums, to be their standing president for the whole church. The nomination could be made by the president of the conference, as would be manifested by the spirit of revelation, who would be then acting

according to the committee of arrangements of said conference, and when the nomination is sanctioned, the appointment is made. See Book of Mormon, page 253. Then it is the duty of the high priest's quorum to ordain their elect to the office of the first presidency, to preside over the whole church. This should be performed in the spirit of prophecy and revelation, of which the high priesthood holds the keys, and hence the appointment and ordination would be by revelation, because it is in the spirit of revelation, and according to the pattern and order of the holy priesthood, as given in the Book of Doctrine and Covenants. In this way the church may have a president to preside over those who are not defiled with women. In this way the church may see the door through which their president must come. Sec. 14, par. 2: And in this way the church may know who that man is, that should preside in their solemn assemblies, and ask of God for revelations from heaven, and they will be given. There will be no room here then for imposition, for the whole church will have witnessed the appointment. This, then, brethren, is heaven's plan, and the pure in heart will yet come to it. Although I have written these things in the defence of God's truth, for the truth's sake, it is not my own fiction. It is the indential plan which is given in the Book of Doctrine and Covenants. They are open for your investigation, as well as mine, and if I did not know, by the spirit of truth, that the things in that book were true, I would not give myself the trouble to defend them, at so

great odds, for I have to meet opposition in the church, as well as out of it. So I may say, that it is on all sides ; but I am willing to suffer all—all things for Christ's sake.

Then, brethren, I hope, that with the aid of these things, which I have presented for your consideration, that you will be able to see that no man can be a president before he is chosen ; and that it is false, as well as dangerous, to expect that some great man will arise out of the church, with great claims and pretensions to high authority, to set the church in order, while the priesthood is in the church ; for the priesthood is the authority to govern and regulate all matters in the church ; and it is also a dangerous position to receive instruction from any man who may arise in the church and claim the right of presidency by inheritance, and seek to force himself on the church, and contend for his pretended right, as though it was an estate in the law of the church that had fallen to him, because of the deceased. This would lead to absolute monarchy. What ! A claim to the right of the presidency by the right of inheritance ? If such a claim is worth anything at all, it is worth all it claims, and of course, it would be absolute, for who could resist it ? Would not the church then be subjected to the most horrid forms of monarchy. Is that free grace ? God forbid ! Such is only fit for would-be tyrants.

One thing more. I wish the brethren to understand particularly that the office of presidency is an office of choice only, and that it can only be attained to by election or appointment,

and when attained to by force, or invasion, it ceases to be an office of presidency, and is only an authority of tyrant will; and that the right of inheritance destroys the power of election; therefore, when the right of election ceases, the presidency is at an end. Therefore, when you yield the right of the presidency to an authority under the claim of an inheritance, you destroy the office of the presidency. These facts would be corroborated by any political bench in the United States, and I will submit to the test.

So, brethren, you have my opinion on the subject of claims. Let us not destroy the office of presidency by the right of inheritance, but let them come in at the door, Sec. 14, par. 2.

Now, brethren, as we have the mode of choosing our president, as given in the Book of D. Covenants, in a plain and easy manner, to the understanding of all who wish to be informed, they need but read and see for themselves, and as to the other officers, such as Apostles and bishops, and of the seventy, it is not a matter of any difficulty to have them arranged, when in the proper time, for it is out of place to have a bishop, or Apostle, or seventies, before the presidency of the church is selected, and this cannot be done until the whole church is ready to go into an organization under the reform, upon the gospel plan of salvation, and then we can fill all the quorums at the same general conference, and also choose two assisting presidents, in like manner as the first. Sec. 5, par. 6, and also arrange all matters of church

affairs, according to their several necessities, upon the principles as contained in the laws of God.

I have stated that the high priests of the Melchisedek priesthood hold all the authority that is or can be in the church, and also that the elders are of the high priesthood, and that with this authority, when rightly brought into action, is sufficient authority, by the help of God, to renovate this church. It is all the authority that Joseph Smith had, or any of the authorities before his day, in any age of the world, or ever will be. It is the priesthood which is after the order of our blessed Savior. See Book of Mormon, page 253 and 254. There it is declared that only one high priest took up the cause of righteousness, at the time sin and iniquity had got to a desperate state, yet this man, Melchisedek, was only a high priest; but he labored mightily in the cause of truth and righteousness, and the Lord blessed his labors with success, till he established peace in the land again. How many high priests will volunteer their services to the Lord, in these days of like necessity? There are many that have been ordained to that identical office, in these last days, and would have as great favor with the Lord, if they would exercise as great faith, which is their duty and privilege. The elders, together with the high priests, have been ordained, in these last days to establish righteousness and peace in the land, and will yet be accomplished, with those who are faithful.

The priesthood has been restored to the

earth again, at a time when it was not with man, to Joseph Smith, who was the first high priest and elder to this church. He ordained many high priests and elders. Thereby the priesthood was restored to man again, which was committed to Joseph by messengers from heaven, for the last time that it would ever be restored, and also that it should remain; for it is in the fullness of times which the Lord will gather all things in one in Christ. That it was committed from Joseph to others by ordination, who received the same priesthood that he held, for Joseph Smith received the Melchisedek priesthood from heaven, and was a high priest of the high priesthood, and he ordained other high priests to the same order, and thereby commissioned them with all the authority that he held, invested in him by the virtue and power of the priesthood. Therefore, the high priests are invested with all the authority of the high priesthood, having received it by ORDINATION THROUGH JOSEPH SMITH. Hence the ORACLES have been given to the CHURCH through JOSEPH SMITH, according to the Book of D. Covenants, sec. 85, par. 2; sec. 90, par. 1; sec. 85, par. 3; sec. 11, par. 6. Hence the church is invested with all the authority that Joseph was commissioned with, from high priests down to every member of the whole church; for every orderly member of the whole body has partaken of its virtues. (But let every one take heed and beware how they conduct themselves. Sec. 3, par. 44.) The high priesthood holds the right of PRESIDENCY. Sec. 3, par. 3. There are

many high priests in the church. They are not all presidents, nor any of them; and yet they hold the right of PRESIDENCY. The office of the presidency is an office made by choice or appointment, and there can be no president before he is appointed. Joseph said that it was an office of necessity, growing out of the several offices of the two priesthoods, (sec. 3, par. 11,) and that they should be chosen by the body appointed and ordained to that office. Then there would be a PRESIDENT, when he is made a PRESIDENT. In this way the high priesthood holds the right of PRESIDENCY. But no one of them holds that office until after he is appointed and ordained to that office; and all this according to the order as given in the law of God. Sec. 43, par 1; sec. 13, par. 16; sec. 51, par. 4.

Brethren, I have given myself considerable trouble, as you may see by this time, to investigate this subject, and it has all been done for the sake of the truth, and for your sakes, that I might contribute my little mite to your assistance. And if there should chance to be any necessity for your spiritual discernment, you can perceive by what authority I have written these things. And further, brethren, I have not written to those in unbelief of the existence of the priesthood in the church, but to you who have been assured of that fact. Therefore I have not labored to prove up the existence of the priesthood in the church, but to point out the duty of those who have received of its virtues, and likewise commissioned

with its authorities. For I do not conceive it my duty to impose upon others that which we have not managed very well for ourselves. But let the church first set herself right, and by her faith and good works, show to the world and to all mankind, that she has been improved by that authority, which she has received from heaven's king and court, and then I stand pledged ready, by the grace and mercy of God, if called for, to stand with you, in the midst of foes and dangers, and plead for heaven's plan of salvation, as once delivered to the saints. Then, I say, let this church be set in order, by the help of God, upon her own foundation, as given in the new and everlasting covenant of peace and righteousness, and be perfectly joined in christian fellowship, to build up the kingdom of God; having Christ for their head, there will be nothing that can resist her progress. Her foundation is pure and just. God has planted it, and he will defend it. Brethren, then let us unitedly arise, and in the spirit of wisdom and understanding of the will of our blessed Lord and Savior, and build upon the rock, the sure foundation which he has laid. Now, in regard to the church organization, and of the time for organizing, there are various reasons why such an effort should not be attempted at present. The reform must first be preached by the faithful priests and elders of the church, and revolutionize the whole church fraternity, on the subject of reform, in all the United States, and in Europe, and in all parts of the whole world, wheresoever this

church has been built up, and thereby redeem and restore back again all the innocent and honest in heart, to the church of Christ, as far as may seem to be practicable. The manner of accomplishing all this effectually, will be explained in the conferences, before the priests and elders, when in council, so that it, by the help of God, shall appear plain to the satisfaction of all. And when the faithful priests and elders have built up themselves in the reform, and obtained a victory over the powers of polygamic darkness, in the restoration of many of their brethren; which by the help of God, they shall surely and thoroughly perform; sec. 11, par. 4; sec. 95, par. 4, during which time they will be tried, and learn many things by experience, and their characters will be proven, and it will be known who are trustworthy for the future. And when all this is accomplished there will be many brethren in the reform who will stand upon the side of the truth, in many parts of the world; and also there will be many high priests and elders among the reform, who will hold the keys of the priesthood in purity, having all the authority of the oracles, as invested in the church, in tried and pure hands. Then, at that period, if not sooner, I presume no one would doubt the ability and readiness of the church to go into a general conference for her final organization, and such like general conference will be desired to be held in union with all who are on the side of the reform, upon the primitive order as contained in the new and everlasting covenant, given

in the Bible, Book of Mormon, and Book of Doctrine and Covenants, given in the foundation of this church of Jesus Christ; and upon this rock, by the help of God, brethren, we can stand and build. So let the pure in heart and design, with one united effort, arise and come up to the help of the Lord, and seek salvation according to his own word and will. The priesthood yet lives, and will live, and remain with the faithful elders of this church, until the Son of man will be seen coming in the clouds of heaven, to reward the just with eternal life; and the elders are his servants, ordained with power from on high, to preach the gospel, and build up the kingdom of our blessed Lord and Savior. And for your convenience, I will give you the following references, pointing out your duty and calling in the ministry: sec. 4, par. 6, 7, 8; sec. 14, par. 4; sec. 7, par. 37, 38; sec. 13, par. 5; sec. 11, par. 3; sec. 12, par. 5; sec. 9, par. 6; sec. 7, par. 21; sec. 18, par. 9; sec. 2, par. 1 to 26; Book of Mormon, page 135, 136; also page 32; Acts 14; 22, 23; Acts 20; 17 to 32; 2 Pet. 5; 1 to 4; Titus 1; 5.

Elders to prune the vineyard and set the church in the gospel order: sec. 9, par. 7; sec. 98; par. 5; sec. 101, par. 1 to 3; sec. 66, par. 5; sec. 61, par. 1, 2; sec. 21, par. 7, 8; sec. 22, par. 1; sec. 12, par. 9; sec. 51, par. 4; sec. 4, par. 8; sec. 11, par. 4; sec. 49, par. 1; sec. 98, par. 5.

Passages showing the Bible, Book of Mormon, and Book of D. Covenants, were given for the foundation and standard of doctrine and

faith for the church of Jesus Christ; sec. 43, par. 1, 4; sec. 13, par. 5, 16; sec. 55, par. 3; sec. 11, par. 6; sec. 13, par. 21; sec. 15, par. 2; sec. 50, par. 2, 3; sec. 4, par. 6, 8; Book of Mormon, pages 31, 32, 66, 67, 103, 477, 484, 485, 486.

Polygamy or the spiritual wife system false: sec. 13, par. 7; sec. 65, par. 3; sec. 109, par. 2, 4.

Book of Mormon, pages 122, 124, 125, 126, 174, 467; Gen. 2; 23, 24; Matt. 19; 4 to 6; Mark 10; 7; Eph. 5; 31; Rev. 14; 4; 1 Cor. 7; 1 to 40; Acts 21; 9; Eph. 5; 22 to 28 and 31; Col. 3; 18, 19; 1 Pet. 3; 1.

INDEX.

The MIRROR for Brigham Young, in the preface, pages.....	4 and 5
The GENERAL ASSEMBLY, in the preface, page.....	6 to 10
REVELATION by Brigham Young, page.....	1 to 12
INTRODUCTORY Remarks on Apostacy and the True Order of the Church, page.....	13 to 23
The Bible, Book of Mormon, and Book of Covenants, were given for the foundation of the Church, page.....	28 to 33
The Revelation on Celestial Marriage, not given by Joseph Smith, page.....	33 to 36
The Investigation and Refutation of the Spiritual Wife System, according to the Bible and Book of Covenants, page.....	33 to 64
The Spiritual Wife System Proved False by the Book of Mormon, pages 64 to 70, and 80 to 86	
Proof Positive against Polygamy, page.....	71 to 78
Conclusive Remarks on the Spiritual Wife System, page.....	79 to 86
An Address to the Church on Priesthood, pages.....	88 to 118